

1812--- CATHOLIC CENTENNIAL SOUVENIR --- 1912

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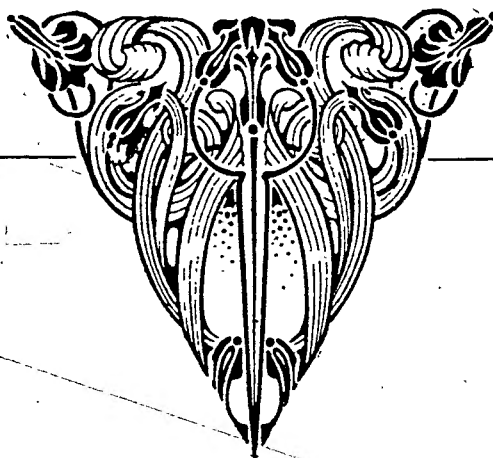
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Catholic Centennial Souvenir

1812—1912

A SKETCH OF THE ACHIEVEMENTS OF THE
CATHOLIC CHURCH IN WESTERN CANADA



*OUR frontispiece represents the excellent Catholic, Miles
MacDonell, reading out Lord Selkirk's proclamation ap-
pointing him the first Governor of the Red River Settlement.*

WINNIPEG

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1912



Foreword

*By the Most Reverend L.-P. Adélaide Langevin, D.D., O.M.I.,
Archbishop of St. Boniface.*

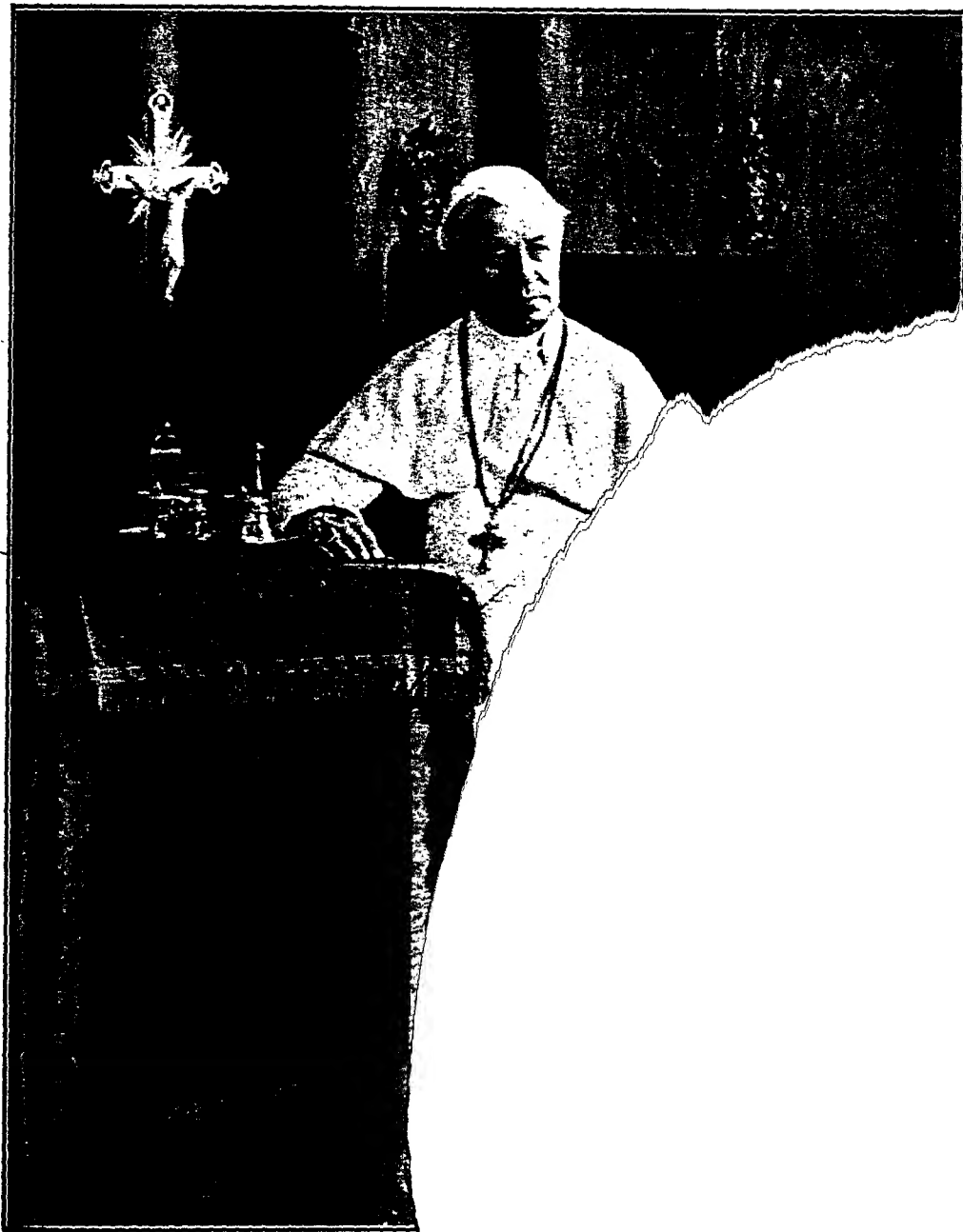
The steady progress and advancement of Winnipeg and Western Canada are well set forth in this Centennial Souvenir Number published by the West Canada Publishing Company. The various articles included in this historical review give a comprehensive idea of what the people of Winnipeg and Western Canada have been doing in the past one hundred years, both in spiritual and material ways.

And yet the record of what has been achieved in the past is but an augury of what will be accomplished in the future. A hundred years hence those whose task it will be to celebrate the second centennial of the coming of the first white settlers to Western Canada will have glories undreamed of even by ourselves who have seen such wonderful developments take place in this the greatest land of opportunities. This first centennial sets a seal upon that bright future which insures to Western Canada a position second to none in the important centres of the world.

If, then, we glory in the material achievements of the past and present and look with full hopes to the future wealth, progress and prosperity which shall be ours, at the same time we must not forget the more important things, the things spiritual and eternal which alone can make temporal triumphs and victories worth while. To be faithful to our ideals, to insure our future beyond all doubt, we must keep our hands obediently and trustfully in the hand of the Father and Guide of all and we must remember, too, that bright though the present be and brilliant the promises of the future, they are, at best, only a foreshadowing of the real life of the eternal years of God.

I thank all who have aided in making this Centennial Souvenir Number a success.

(Signed) ARCHBISHOP LANGEVIN.



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264th S

¶ His Holiness sent a special message to the publishers of the Centennial Number cordially blessing the undertaking.



Plan for St. Mary's Parish New Church, Winnipeg.

Catholic Centennial Souvenir

1812

1912

First Centuries of Missionary Efforts

*Explorations in the Interior that Open the Gates to Western Canada---The March Towards the Western Sea---
Laverendrye's Great Work and His Martyred Companions---Early Farming---After the British Conquest---
Number of Catholics in the West---Origin of the Metis---Difficulties Overcome by the Church---
Catholics among Selkirk Settlers---Voyageurs fought for England---A Glorious Record.*



WINNIPEG and Manitoba are this year celebrating the Selkirk centennial. It is a movement worthy of all praise. Filial respect for the memory of brave and noble ancestors is a sentiment innate in the breast of man. But perhaps, by implication if not by direct statement, there has been too much of a tendency to present the Selkirk settlement as the beginning of civilization in Western Canada. If such were the truth, Catholics might accept it without any feeling of jealousy, for they had a large share in the formation of the Selkirk colony. But historical truth has a great deal more to say, and Catholics would be remiss to their duty if they did not draw attention—on this occasion above all others—to the predominant part which the Church has taken in the work of evangelization and civilization since these western plains have a recorded history. Even in the days of Champlain, the pious founder of Quebec, and following his initiative, the French began to press on towards the Western sea, having their faith as well as their country ever in mind. As early as 1634 Jean Nicolet had penetrated to Green Bay. In 1654 Frenchmen wintered around lake Superior and in the spring brought down the Indians to witness the wonders which Christian civilization was accomplishing on the shores of the St. Lawrence. The Jesuit Rev. F. Albanel found his way to Hudson's Bay to evangelize the Indians. All this was before the advent of the Hudson's Bay Company.

The Gateways to the West.

The names of Allouez, Marquette, Joliet and La Salle are indissolubly linked in the work of revealing the Mississippi valley to the world, while Hennepin and Duluth stand in history as explorers of the northern waters of Minnesota, with results far superior to those left

by the disloyal heroes of Miss Laut's story. These men found the gateways to the interior of the whole continent, before "gentlemen adventurers" had dreamed of establishing a trapping preserve, and their call to the apostolic zeal of France was not left unanswered. From the foundation of the mission of St. Ignace in 1671, at the straits of Mackinac, until the troublous times of the Seven Years war all the country tributary to the Great Lakes was the field of missionaries seeking to win the Indians to Christianity and to agricultural pursuits, while the woods and prairies were overrun by young men who were not less attached to their faith and to their country because they despised the shackles which an autocratic king sought to put on their activity. The ultimate vindication of the *coureur-de-bois* will be found in his permanent influence over the Indians and in his ready response to the call of Church and country in their need. Despite all that has been said of their disorderly conduct and of the rum traffic, it is indisputable that these rovers did a great deal to initiate the Indians in the first principles of Christianity. They were the precursors of that half-breed race, which Mgr. Taché found to have played such a useful part in promoting peaceful intercourse between whites and Indians during the last century.

The March for the Pacific.

The foundation of Detroit marked the onward march towards the West; and in 1718 a priest of the Missions, Father Bobé, wrote a most learned memoir urging the discovery of the Western Sea as glorious for the king, useful to France and meritorious in the eyes of God. Even the year before the Sieur de la Noue had established the post of Kaministiquia, on the site of the present Fort William, as a base for western exploration. Ten years later the Jesuits dared to establish a mission on lake Pepin, in what is now Min-

nesota, always with the same object in view. This was followed by the erection of Fort Beauharnois which was commanded by Le Gardeur de St. Pierre and ministered to spiritually by Rev. F. Guignas until 1737 when they were driven out by the terrible Sioux.

Laverendrye's Great Work.

Kaministiquia remained the base of operation from which de Laverendrye started on his great work of exploration towards the Rocky Mountains. In his first expedition (1726) he was accompanied by Rev. F. Charles Michel Messaiger, S.J., who followed him to Rainy Lake and then to the Lake of the Woods, while about the same time another missionary is reported to have pushed on by way of Nepigon as far north as York factory. In 1735 the unfortunate Father Aulneau became chaplain to Laverendrye's exploring party, only to fall a victim to Sioux vindictiveness in the massacre of the following year on the Lake of the Woods. Rev. F. Claude Coquart and Pierre du Jaunay, Jesuits, attached to the mission of St. Ignace of Mackinac, visited Laverendrye's posts between 1739 and 1743, going as far as Fort la Reine, at Portage la Prairie. Their ambition was to carry the gospel to the Mandans, in Montana; but the financial difficulties in which Laverendrye was involved made it impossible to proceed with this noble enterprise. In 1750, after Le Gardeur de Saint-Pierre had assumed command, Father J. B. Morin visited the posts in Manitoba, while the traders were establishing themselves as far west as Calgary and the Chevalier de La Corne started farming in the Carrot River valley.

But now New France had to realize that the period of expansion was at an end. She had to call in all her children for the supreme struggle on the shores of the St. Lawrence. When the missionaries were not called upon to accompany the war parties, they remained around



SCENES IN THE TRAVELS OF THE EARLY MISSIONARIES

the older posts at Detroit, Mackinac and St. Joseph, on Lake Michigan, where the passing voyageur often came to them for spiritual aid and consolation.

After the British Conquest.

After the British conquest the same conditions continued for more than half a century. Father du Jaunay remained at Mackinac until the close of the 18th century, while Detroit and Sandwich had permanently resident priests. These priests moved a great deal about the lakes and carried their ministrations to many distant points, which accounts for the fact that faith never died out among the converted Indian tribes nor the roaming whites.

To form a correct idea of the religious condition of the West during this dark age, it is necessary to bear in mind the strength of the education which the French voyageur had received in his youth. The first Protestant explorers note the fact that no matter how far he might wander from home, the voyageur never forgot to observe the religious feasts of obligations, if he could keep up with the calendar. In his "Bourgeois du Nord-Ouest," Mr. Masson gives us instances of clerks of the North-West company, while in the midst of their bitter strife with the Hudson's Bay company, still finding time to teach catechism to their apprentices. The voyageur seldom remained more than three years without coming back to civilization, and then he seized the opportunity to put his spiritual affairs in order. Indeed he would often go a great deal out of his way to do so. Le Gardeur de Saint-Pierre, who has not found grace with some writers, is nevertheless on record as having travelled the whole length of Lake Superior in the midst of winter to perform his Easter duties at Mackinac.

A Large Catholic Population.

Now the number of those imbued with these sentiments who roamed over the interior of North America was by no means small. A careful study of the records at Detroit and of the contemporary narratives of travellers has convinced the writer that after the restrictions on Western emigration were wiped away at the same time as French rule, the French population west of the Great Lakes was not less than five thousand. Perhaps one-fifth of these had become s'aid farmers around Detroit, but the greater number were looking to the Indian trade and ever ready to push on westward and northward, their apparent ambition being to keep in advance of civilization and settlement. The families which founded Detroit will be found represented at the birth of almost every Western community from New Mexico where a Beaubien was the first territorial chief justice to our own far northern territories. The nomadic spirit and the hardihood of these adventurers was such that when the Americans and the British became interested in exploration they always found a Canadian who had been there before and who was

ready to guide them, whether they wished to go to the Arctic circle, down the Fraser or the Columbia to the Pacific.

Origin of the Metis.

It is likewise important to say a word of the origin of the Metis. Some writers have attempted to put a date upon the birth of the race, assuming that it was a product of the Red River valley. A mere comparison of names and the study of what is known of the family history of the Manitoba half-breeds will show that they are directly related to the half-breed families of Detroit, Mackinac and Sault Ste. Marie, where mixed unions were frequent from the last decades of the seventeenth century. Following the instinct already noted they moved away from settlement to settlement until they reached the farthest regions of the West and North, all the time carrying their religious convictions deep in their hearts and transmitting them to their children in simple remembrance of their fathers. It is to this leaven of Christianity which remained through generations of neglect that the founders of the Church on the Red River first owed their early success.

Difficulties Overcome by the Church

There remains another question:—Why did the Church leave these people so long without missionaries? By the terms of the treaty of Paris the Catholic Church in Canada was guaranteed certain liberties; but the interpretation which British governors and the colonial office placed upon it made the position of the clergy most uncertain. Moreover the ranks of the priesthood had been depleted by the return to France of a large number of its members. There followed the suppression of the Jesuits, the horrors of the French revolution and the Napoleonic wars, the latter increasing the disinclination of the British government to allow French priests to enter Canada. The war with the United States was another disturbing element which came on top of the struggle between the people's representatives and the governors in the legislative assembly of lower Canada. During all this long distracted period the bishops of Quebec had never been able to secure recognition of their title from the English authorities. The latter insisted upon the King's right to nominate all bishops. Thus the bishop of Quebec, whose jurisdiction was co-extensive with the British dominions, including Michigan and the American Indian territory until after the war of 1812, had neither the necessary liberty, nor the priests to send to the West.

Catholics among Selkirk Settlers.

It was Lord Selkirk who was indeed, instrumental in bringing the first Catholic priest to Western Canada after the British conquest. The commander of the first contingent of Lord Selkirk's settlers, Miles Macdonell was a fervent Catholic and he had recruited a number of Irish Catholics to whose number he proposed to add in the future by a regular system of

canvassing. The idea being agreeable to Lord Selkirk, Macdonell secured the services of a chaplain, Rev. Charles Bourke, who wintered with the party at Hudson's Bay in 1811. But Father Bourke not finding conditions favorable returned without ever seeing the Red River nor the bloody events which were soon to follow the arrival of the colonists.

Voyageurs Fought for England.

Religious creeds have little to do with the events which led to the battle of Seven Oaks. It may be well to note, however, that the employees of the Northwest Company, for the most part, had been a fighting lot for generations. After the Seven Years' War in which their fathers had led the Western Indians, they had fought in the same manner for England during the American revolution. More recently, during the war of 1812, they had been prominent in the capture of Mackinac and Prairie du Chien under British officers and had contributed to protect Upper Canada from invasion. When directed by their bourgeois to repel by force the agents of the rival company they found it a task naturally congenial to their training. It was a commercial war not very different from the other wars. But Lord Selkirk who had had time to study these people did not doubt that they would be amenable to religious influence and he turned to the Bishop of Quebec for assistance. He came at the right time. After having seen one of his proposals to organize the country into an ecclesiastical province rejected by the British government, Mgr. Plessis had at last won a seat in the Legislative Council together with the good will of the Governor. He felt that he could extend his aid to western Catholics and that he had the man for the work at his command.

A Glorious Record.

Since then the Catholic Church in the West has made a record worthy of its most heroic traditions in New France or in any other parts of the world. It has given to the country its explorers, its teachers, its nation builders, its martyrs. It has carried the gospel far in advance of all other influence to the most remote parts of these vast regions. With unquailing fortitude its leaders have withstood persecution and injustice, ever upholding the institutions of the country and co-operating in its development. In recent years Catholic writers, stimulated by the encouragement of the illustrious prelate who presides over the See of St. Boniface, have given to the public splendid narratives of these accomplishments. The books of Dom. Benoit and of Rev. Father Morice should be in every Catholic family. In the following articles we cannot hope to do full justice to the subject; but if the present issue of this Centennial Souvenir is instrumental in spreading a general knowledge of the work accomplished by the Catholic Church in the Western provinces we shall consider that we have not failed in our purpose.

A Word from the Publishers

Lest our many friends and worthy institutions who have not received adequate attention in this Souvenir Number should think that we have willingly overlooked them, we wish to assure all that another opportunity will yet present itself of giving a special notice to every Catholic centre in Western Canada. Progress and changes in the Catholic Church of Western Canada come so fast at the present time that new matter for the historical writer constantly offers itself. Trusting that the album we offer may be found interesting and useful, we hopefully look forward to the day when Catholicism in Western Canada and ampler resources will enable us to present a more complete and even more encouraging statement of the position of the Church in these Provinces.

Mgr. Provencher's 35 Years' Apostolate

Preparations for the Voyage — Arrival at St. Boniface — Fruits of First Labors — Praise by an American Visitor — Efforts to Promote Education — Approval of the Hudson's Bay Company — Honors for Mgr. Provencher — First Priest on the Missions — A Great Work Accomplished — Death of Monseigneur Provencher.



WHEN, in the winter of 1818, Mgr. Plessis replied to Lord Selkirk that he would send him the missionaries that he had asked for Lower Canada was ringing with the blood curdling stories brought by returned voyageurs, concerning the bitter warfare that was being waged between the rival fur company's on the banks of the Red River. To ask young priests to leave home and friends for this distant, wild country, to throw themselves between the frenzied factions, to convert them from their ideas of hatred and vengeance to those of peace and Christian works, was in itself a call for a display of courage and self-sacrifice. Those who had been selected did not flinch. The leader was Rev. Joseph Norbert Provencher, the first bishop of St. Boniface, who was then in his 31st year, having been born at Nicolet, February 12, 1787. His junior was Joseph Nicolas Severe Dumoulin, still in his twenty-fourth year. He was a native of Ste. Anne de Montreal, where all the voyageurs from the upper

Thus prepared the two priests left Quebec on the 2nd of May and proceeded to Montreal, where Lord and Lady Selkirk employed themselves in making other provisions for their welfare. They finally left on the 19th of May, having received as a parting gift from Lord Selkirk a seignory of five miles by four at the mouth of the Seine River, on the east side of the Red, nearly opposite the Assiniboine, with 15 chains square on the west shore.

Arrival at St. Boniface.

It was not until the 16th of July that their canoe voyage brought them to Fort Douglas. Immediately they set to work to build a church, a school and a house for themselves.

It is a fact which now generally escapes attention that the name St. Boniface originated with some of Lord Selkirk's first settlers, German Swiss soldiers who had served in the armies of Napoleon and who afterwards entered the service of Great Britain. It really antedates the name of Selkirk settlement. It was first used by Rev. Mr. Provencher in 1819.

mained only three years, while the Presbyterians had to wait many more years before they could secure any notice from their people in Scotland.

Fruits of First Labors.

Less than two months after their arrival the missionaries had already baptized no less than seventy-two children. All the time they were busy preparing other children for their admission into the Church, and instructing the Indian women with a view to baptizing and marrying them. This year the grasshopper plague drove many of the new settlers to Pembina, which was at all times the headquarters of the buffalo hunters, and thither Rev. Mr. Dumoulin followed them. He met with such success that he not only built a church, but also a school at which sixty pupils were soon enrolled. Besides a young Canadian of education was retained to follow the hunt and teach the children in the camps.

These first duties having been attended to, Rev. Mr. Provencher the next winter travelled four hundred miles to Qu'Appelle, to bless a few marriages, to administer baptism and to make plans for the extension of his missionary field. By 1820 he had become sufficiently acquainted with the ground to divide his missions into several districts, of which that of the Red River remained the most important.

Father Provencher Becomes Bishop.

It was on this occasion that Fr. Provencher was created bishop of Juliopolis, in partibus infidelium, and placed in charge of the Red River missions as auxiliary to the bishop of Quebec. That was all Mgr. Plessis could do for the moment, for although he had been raised to the dignity of Archbishop by Rome, the English government refused to countenance his authority as such, or the creation of new dioceses.

During his long apostolate Mgr. Provencher often had to face the most severe privations. For months at a time he had no bread, having to live on fish and pemican. Yet even Protestants took an interest in the mission, the good results of which were self evident. Lord Selkirk sent a 100-pound bell for the chapel. A cast iron stove was ordered from Three Rivers, Quebec; but it had to be shipped to England in order to be brought back by the Hudson Bay route, the bark canoes not being equal to such a burden.

Mgr. Provencher spent the year 1821-22 in Lower Canada trying to get aid for his missions to which he was returning with the title of bishop. The following year the prosperous mission of Pembina had to be given up because it was found to be outside of British territory when the boundaries were defined in 1823. Rev. Mr. Dumoulin, after having established the mission of St. Francois-Xavier returned to Lower Canada the same year. Again Mgr. Provencher was left with only one priest, Mr. Destroismaisons and a young cleric, Jean Harper, who was ordained in 1824.

An American Visitor in 1823.

William H. Keating, the chronicler of the expedition of Major Long of the United States army in 1823, notes the absence of the Anglican minister and proceeds as follows: "The other church is the cathedral of a Roman Catholic bishop established there. His diocese extends north of the United States' boundary line, from the Rocky Mountains to Upper Canada. A Catholic school, instituted at this place by the missionaries, and conducted upon the same plan as Mr. McCoy's on the St. Joseph, appears to have been attended with the same success. The whole of the expenses of this Catholic ecclesiastical establishment is, we believe, defrayed by the bishop, of Quebec." Further he notes: "Extensive prairies, upon which a number of domestic cows were graz-



MGR. PROVENCHER, First Bishop of St. Boniface.

country passed, so that his mind was already filled with their folklore.

Careful Preparations.

Mgr. Plessis made the arrangements for his missionaries with characteristic prudence and thoroughness. A collection was taken for their benefit in all the churches of the province, a letter of recommendation was secured for them from the governor general calling upon all his majesty's subjects "to render them all good offices, assistance and protection wherever they shall find it necessary to go in the exercise of their holy calling." Captain Charles de Lorimier, of the Indian Department, was sent to escort them. Mgr. Plessis himself bestowed upon Rev. Mr. Provencher the powers of a vicar-general, and gave the missionaries specific instructions to learn the Indian languages, to regularize marriages, to educate the youth, and to tell the people of the advantages they enjoyed under British rule and of their duties towards the crown.

In the early part of the last century the population of the Northwest was already of a very cosmopolitan character, comprising natives of England, Ireland, Upper Canada, Germany, Switzerland, Norway, Italy, the United States and even Southern America, as well as from Scotland and Quebec. But for simplicity's sake all those who were not of French origin were classed as English. Mr. Provencher, himself, had acted as immigration agent before his departure with the result that seven large canoes with about forty Canadians, some with their families, followed the missionaries.

The reception which the priests received was most cordial, some of the most devout weeping for joy. All realized that they had come to accomplish a great work, and their zeal was the more appreciated by all because of the neglect of the Protestant churches. Although Lord Selkirk had made the same appeal to them it was not until 1820 that the Church of England sent a minister who re-

ing, lay before us, while a young buffalo bull, which had been presented to the bishop, was seen on the opposite bank, employed at labor."

The M'Coy school referred to above is thus described elsewhere by Mr. Keating: "The plan adopted in the school, purposes to unite a practical with an intellectual education; the boys are instructed in the English language, in reading, writing and arithmetic, they are made to attend to the usual occupations of a farm and to perform every operation connected with it, such as plowing, planting, harrowing, etc.; in these pursuits they appear to take great delight; the system being well regulated, they find time for everything, not only for study and labor, but also for innocent recreation, in which they are encouraged to indulge; and the hours allotted to recreation

Christianity on these great Western plains is as follows:—

| | Arrived. | Left. |
|--------------------------|----------|-------|
| Rev. Severe Dumoulin | 1818 | 1823 |
| Rev. Th. Destroismaisons | 1820 | 1827 |
| Rev. Jean Harper | 1822 | 1832 |
| Rev. F. Boucher | 1827 | 1833 |
| Rev. Th. Ed. Poiré | 1832 | 1839 |
| Rev. M. Demers | 1837 | 1838 |
| Rev. G. F. Belcourt | 1831 | 1859 |
| Rev. J. B. Thibault | 1833 | 1872 |
| Rev. Jos. C. Mayrand | 1838 | 1845 |
| Rev. Jos. E. Darveau | 1841 | 1844 |
| Rev. J. Lafêche | 1844 | 1856 |
| Rev. Jos. Bourassa | 1844 | 1856 |

Rev. Mr. Darveau was the first to find a premature death on the mission. Father Morice claims that he was foully murdered by In-

dic and 257 Protestant. The census of 1847 registered 947 families, 503 Catholic and 444 Protestant. The number of inhabitants was given at 4,871, the usual average of five per family. It included the Indians living in the settlements. The increase in the number of inhabitants was far lower than the increase in the number of families, which shows that the church was bringing the people to a higher social level. At the same time a great improvement was shown in the statistics bearing on housing, agriculture and general domestic welfare, all of which proves the great influence which the Church had exerted in transforming into a sedentary and peaceful community this formerly nomadic and unruly people.

Arrival of Religious.

After 1844 Mgr. Provencher's task was made comparatively easy, for he then obtained what he had so long prayed for, religious of the two sexes. The Grey Nuns, or Sisters of Charity, were the first in the field, coming with the bishop himself in 1844. The following year the Oblate missionaries answered his call. Henceforth he was certain of having teachers for the girls and workers for the Indian missions. On June 4, 1847, new bulls changed the title of Mgr. Provencher from that of vicar-apostolic to that of titular bishop. In 1849 he asked from Rome that Rev. F. Taché be appointed his coadjutor, a request which was granted the following year, thus ensuring the continuance of the Oblate missionaries in the field and Father Taché became Bishop of Arath in partibus infidelium and coadjutor to Bishop Provencher, with right of succession.

Death of Mgr. Provencher.

This last measure, consolidating his life's work came in good time for the founder of the Church of St. Boniface. On the morning of the 19th of May, 1853, he was prostrated by a stroke of apoplexy and on June 7th following he passed away, leaving a blessing to all his people. The most prominent Protestants in the colony as well as the whole Catholic population attended the funeral of this truly great man who had brought order out of chaos by patient labor and gathered together a body of workers who were to make of Western Canada a great Christian land.

ABBE GOIFFON'S ADVENTURE.

In November, 1860, Abbé Goiffon was returning from St. Paul to Pembina when he ran into a violent snowstorm—a regular blizzard—and had his two legs frozen when on horseback. It was only when he dismounted that the poor priest realized his helpless condition. His horse died by his side on the prairie and the flesh of the animal helped to sustain the missionary's life. Five days afterwards Rev. Mr. Goiffon succeeded in attracting the attention of a passing settler and was taken to Pembina. During three days his frozen limbs thawed and fell in petrification, causing excruciating pain. Three weeks later he was able to be transferred to St. Boniface where he had his right leg amputated. The doctor gave him a few days to recover before amputating the other leg.

On the 14th of December the cry of fire! aroused the people of the archbishop's palace. The flames spread rapidly to the adjoining cathedral and the whole establishment was completely destroyed. An old blind man perished in the flames. Rev. Mr. Goiffon was then in danger from the hemorrhage following the amputation of his legs. Carried to the Grey Nunnery without a blanket the apparently deathly cold stopped the flow of blood, and the Abbé lived for several years afterwards in good health, although, as Mgr. Taché says, his legs did not grow again.

THE FIRST MASS IN CANADA

The arrival of the Franciscans at Quebec was the foundation of the Church in Canada. A rude chapel was built for them, and in it Father Dolbeau said the first Mass on June 24, 1615. Father Le Caron undertook the mission to the Hurons and followed them to their country in Western Canada where they built him a hut near Carhagouha, one of their chief villages. Champlain had promised to visit him there and arrived in August in time to assist at the first Mass, which was celebrated on the 12th of that month, in the presence of a crowd of wondering Indians.



Fort Douglas where the first mass in Western Canada was celebrated by Father Provencher, later Bishop Provencher, on or about July 17, 1818.

may perhaps be viewed as productive of results fully as important as those accruing from more serious pursuits, all appear to be very happy, and to make as rapid progress as white children of the same age." It was no small compliment in the mind of this author to compare Mgr. Provencher's school to this model establishment.

A School for Girls.

It was not until 1829 that the bishop was able to secure female teachers for the girls, to whom not only reading, but also weaving and other domestic arts were taught. This necessitated the cultivation of flax. Other branches of agriculture were likewise encouraged even among the Indians.

Honors for Mgr. Provencher.

Sir George Simpson and the council of the Hudson's Bay Company now united to pay tribute to the bishop whose influence "has been uniformly directed to the best interests of the settlement and of the country at large." Moreover in 1829 Governor Simpson showed his sincerity by subscribing £100 towards the erection of a stone cathedral. Mgr. Provencher again went to Lower Canada and in 1832 returned with the means to begin work. The foundations of the new temple were laid in June, 1833. The church was 100 feet by 45, and when completed had the twin towers sung by Whittier. It was not completed until 1837. In that year Mgr. Provencher was called to the council of Assiniboia, where he afterwards played a leading part for the benefit of the colony.

Mgr. Provencher's activity during thirty-five years was untiring. His indomitable energy and great apostolic zeal become the more apparent the more concisely his labors are summarized. He made ten trips to Quebec by the long canoe route and twice crossed the ocean in the interest of his missions.

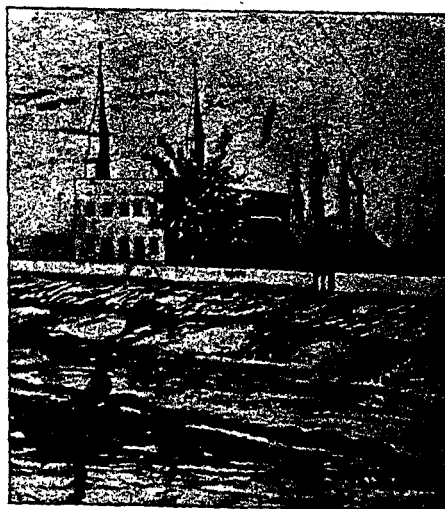
First Priests on the Mission.

Up to 1844, when the Red River missions were erected into an apostolic vicariate and Mgr. Provencher was given independent jurisdiction by the Holy See only ten priests had come on the missions and never had there been more than five in the field at the same time. The list of these priests, pioneers of

dians. Several of the other priests have left a name in history. Rev. M. Demers became the apostle of British Columbia and Oregon and bishop of Vancouver. Rev. G. F. Belcourt and vicar-general Thibault are well remembered in Manitoba, while Rev. J. Lafêche became the celebrated Bishop of Three Rivers, Lower Canada.

A Great Work Accomplished.

With this small band of workers Mgr. Provencher succeeded in bringing back into the pale of the church all the half-breeds, who had so long been left to their own devices and he had made earnest endeavors to convert the Indians. He had also considerably improved his establishment at St. Boniface.



Cathedral of St. Boniface erected by Mgr Provencher from 1833 to 1837

The census of 1831 in Assiniboia showed a total of 2,390 inhabitants, comprising 460 families. Of the latter 262 were Catholic and 198 Protestants. By 1840 the population had increased to 805 families, of whom 448 were Cath-

Mgr. Alexander Tache, the Great Archbishop

Son of an Illustrious Family — First Labors as a Missionary — Elevated to the Episcopate — Continues on Northern Missions — Consolidating his Work — A Terrible Disaster — Fortitude of the Bishop — Early Foresees Coming Changes — Fears as to the Future — Mgr. Langevin on Loyalty of Catholics — The Politicians at Fault — Their Ingratitude to Mgr. Tache — Apprehensions After Province is Created — Zeal in the Cause of Education — A Conciliator — Venerated by the Whole People.



MR. PROVENCHER had been on the Red River missions for thirty-five years. His successor was destined to give them half a century of his life, during forty years of which he was the head of this Church. He lived to see the country of the trapper transformed into a land of flourishing cities and prosperous homes, and under his wise direction the religious interests confided to his care developed through a long series of misfortunes and persecutions in a manner to form a most glorious and consoling chapter in the history of the universal Church.

Birth and Parentage.

Alexander Antonin Taché was born at Fraserville, July 23, 1823. He was educated at the seminary of Montreal and entered the first novitiate of the Oblates at Longueuil. He could trace his ancestry to Hebert the first farmer who settled on the St. Lawrence, and on his mother's side he was a descendant of Laverendrye. His father had fought for the defence of Canada in 1812 and Sir Etienne Pascal Taché was his uncle. The future archbishop was only 22, too young to be ordained, when he started for the Red River missions with Rev. F. Aubert, O.M.I. Mgr. Provencher, who had been eagerly calling for missionaries for this distant land was not overpleased when he saw this youth. "They send me children," he exclaimed, "it is men we need here." But it did not take long for the young ecclesiastic to win the favor of his superior. Only a few months afterwards Mgr. Provencher was writing to Quebec: "You can send me all the Tachés you want."

First Missionary Labors.

Rev. F. Taché labored for a year around St. Boniface studying hard to acquire the Indian dialects and in the fall of 1846 he started out to found a new mission at Ile-à-la-Croix. Here the Indians gathered, in large numbers. The mission was for several years the headquarters from which he extended his labors to Lake Caribou and as far as Lake Athabasca, having most of the time the future Mgr. Laféche as co-worker.

There is no more pleasing, no more edifying narrative in the literature of missionary labor than his story of those years as told in "Vingt Années de Missions." One can easily imagine the inevitable hardships which come to a poor missionary in a barren country and among wild, improvident Indians. Yet Father Taché in his book and in his many letters always writes with unflinching good humor. His sincerity neither seeks to overdraw the barbarism of the tribes among which he lives nor does his modesty allow him to magnify the progress which his converts are making. His pictures of the Indians are true to life.

Elevated to the Episcopate.

From the time of his elevation to the dignity of titular bishop, Mgr. Provencher had been casting about for a co-adjutor, and from the first his mind had turned towards Father Taché as the man most eminently fit to be his successor. The latter's extreme youth, however, formed a very serious impediment. Nevertheless by 1850 Mgr. Provencher had made up his mind, and he sent the name of Father Taché to Rome where it was agreeably received. In 1851, therefore, the humble missionary of Ile-à-la-Croix had to proceed to Europe. He was consecrated November 23, 1851, at Viviers, France. Then he was named vicar of the Oblate Missions in Northwestern America, which made him Superior of the religious of his congregation. At Rome he also secured the change of the title of Vicar-Apostolic of the Northwest into that of Bishop of St. Boniface. He returned to the Red River by way of

St. Paul. From there a caravan brought him to Pembina at a cost of \$375.00. It took twenty-three days to make the journey, the travellers having had to take to the woods in order to avoid the Sioux who were on the war-path. Arriving on June 27, 1852, he spent but little more than a week with Mgr. Provencher, whom he was not to see again in this life.

he was taken with faintness and sank in the snow. Happily Father Végreville was with him. Burying the bishop in the snow the Father ran to the mission to get succor, and thus the prelate's life was saved.

Consolidating his Work.

Even the news of the death of Mgr. Pro-



Mgr. Taché when he arrived at St. Boniface, before his ordination.

Still on Northern Missions.

Although now a bishop, Mgr. Taché returned to his mission of Ile-à-la-Croix, where he found that his assistant had already begun to demonstrate the agricultural value of the country. They had a small crop of barley and 200 bushels of potatoes. "If we do not become Irish," he wrote with characteristic humor, "it will be for want of faith, not want of potatoes." They had also reaped peas and beans, onions and vegetables. When at home the missionaries could now live in comparative comfort. But the service of the missions necessitated long and frequent trips during the coldest periods of winter. Mgr. Taché in his anxiety to firmly establish the northern missions, which promised so much for the Indians, did not spare himself, going to different points from Lake Laronge to Athabasca. On one of these occasions he came very near losing his life. As he was coming back to the mission, having denied himself dinner in order not to stint some men he had set to work in the woods,

vencher which reached him in the summer of 1853, could not turn Mgr. Taché from the work of solidly establishing his beloved northern missions. He sent letters appointing Rev. F. Bermond vicar-general and administrator, and then set out for Lake Athabasca. Then again in February, 1854, he set out on a tour of inspection which was to last upwards of three months. He only returned to St. Boniface at the beginning of November of that year. Barely remaining long enough to take formal possession of his see and to put his house in order he was again off to the North in 1855.

Having realized the immense needs of his vast diocese, Mgr. Taché, proceeded to Europe in the fall of 1856 to secure a coadjutor, which was given him in the person of Rev. F. Grandin, a young priest destined to become famous in Western history. He also negotiated for the establishment of the Grey Nuns in everyone of the Oblate missions. During the remainder of his voyage he devoted himself very successfully to winning friends and assistance for his work.

The arrival of several priests was greatly to be desired. In a short time he impressed everybody with his zeal and executive ability. By 1858 he became a member of the Council of Assiniboina, within which he wielded a great influence.

A Terrible Disaster.

During the winter of 1860-61, while he was again away on the northern missions, Mgr. Taché suffered a loss which to a less intrepid soul might well have seemed irreparable. Two successive fires destroyed first the cathedral and the bishop's palace, then all their dependencies; while shortly after the whole population suffered greatly from the floods.

Since he had been in charge of the diocese Mgr. Taché had labored unceasingly for its progress. Not only had he extended the Indian missions, but he had encouraged the formation of regular parishes at St. Francois, St. Charles, St. Norbert, St. Laurent, where schools might be established for the children of half-breeds. In St. Boniface he had continued the work of Mgr. Provencher and established a college which was in charge of the Brothers of the Christian Schools from 1854 to 1860, when secular priests again took charge. The Grey Nuns taught the girls. He was also contemplating the establishment of a school in Winnipeg out of his meagre means. No principal asset was wiped away.

As Rev. Fr. Morice says: "In the evening of that fateful 14th of December, 1860, not a book remained of the library which the bishop had prized so highly; not a sheet of paper of his invaluable archives; not a piece of his wardrobe or of that of his priests. A few smoking walls alone told of the proportions of the vanished cathedral that was the pride of the Red River, but gave no idea of its original magnificence or of the rich paintings with which one of the nuns had but lately decorated its ceiling."

Fortitude of the Bishop.

The work had to be begun all over again! But the Catholic missionary never becomes discouraged and in the very year 1861 the

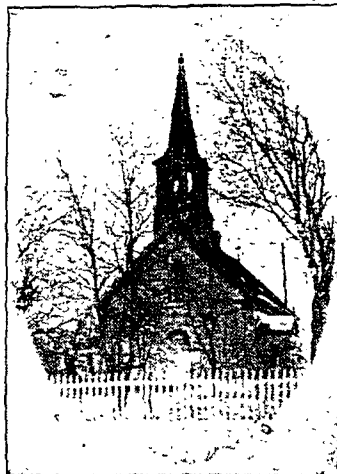


REV. JOSEPH DAVID FILION,
Pastor of St. Jean Baptiste. Very Active in
Colonization Work.

bishop of St. Boniface made an appeal which met with a hearty response from his people. The good work went on. Mgr. Taché himself proceeded to Europe to secure the division of his immense diocese. At his request Father Faraud became vicar-apostolic of Athabasca-Mackenzie with the dignity of bishop of Anenmour. On his way back he recruited Father André and Rev. Mr., afterwards Mgr. Ritchot and received subscriptions totalling \$6000.00 for the rebuilding of his cathedral. This work began immediately and by 1865 the new temple and palace were ready for occupation, even a chime of three bells having replaced the old ones so familiar to the voyageur.

Reorganizing the Diocese.

In 1871, Mgr. Taché was again away to attend the Chapter-General of the Oblates at Autun, France. As a result the diocese of St. Boniface was again divided, bishop Grandin becoming vicar of the Saskatchewan missions with jurisdiction distinct from that of Mgr. Taché.



OLD ST. BONIFACE CATHEDRAL,
Erected by Monseigneur Taché.

in matters pertaining to the Oblates. Mgr. Clut having been raised to the dignity of bishop as coadjutor to Mgr. Faraud the Catholic Church in Western Canada now had three bishops, five secular priests, thirty-two Oblate missionaries aided by a score of lay brothers and seven establishments of the Grey Nuns.

Since 1868, when the fourth provincial council of Quebec was held, the advisability of constituting Western Canada into an ecclesiastical province had been recognized. In 1871 the arrangements were completed. Mgr. Taché became Archbishop of St. Boniface while Mgr. Grandin was made bishop of St. Albert, and the other suffragans were the vicars-apostolic of Athabasca-Mackenzie and British Columbia. Mgr. Taché was invested with the pallium June 24, 1872.

Early Foresees Coming Changes.

Mgr. Taché was the last of the missionaries to come into the Red River country by the long canoe route of the Ottawa and Winnipeg rivers. When returning from Europe in 1857, he notes that it is now possible to go from Montreal to St. Paul in four days. "At the same rate," he adds, "it would be possible to go from Boucherville to St. Boniface in six days. That will be realized soon." But he fears the coming change. In an official letter which he wrote in 1859 to Mr. Dawson he frankly gives it as his view that the Dawson road and the movement it implies will not be unalloyed good. He is particularly concerned about the educational institutions of his diocese, which already are being spoken of with affected scorn by unfriendly visitors. It must be remembered that the question of separate schools had been for many years one of the burning issues in the politics of Eastern Canada. It was to be expected, then, that with the new immigration into the Red River the same questions would be introduced. Hence his care to show that the missionaries and nuns have already accomplished wonders in matters of education, without any government aid and with but indifferent support from parents. He concludes that they should not be restrained in their liberty nor deprived of the rights of which they are possessed without the most callous injustice.

Fears as to the Future.

Ten years later, in giving to the world his remarkable work on Western Canada, he again wrote: "This country lies without laws, without a government or an administration, without criminal or civil jurisdiction. Who is going to change the political aspect of the country? Shall it be England? Shall it be Canada? Shall the United States take it upon them-

self to require for the simple reason that it is the shortest road to their American Russia."

"...are the many questions which arise naturally, and the answer to which is contained in the mysterious folds of the future. For my part, I frankly confess that I would be as well, and even better, pleased to see the country remain what it is, than to change, if the changes are to be what it seems impossible that they be not."

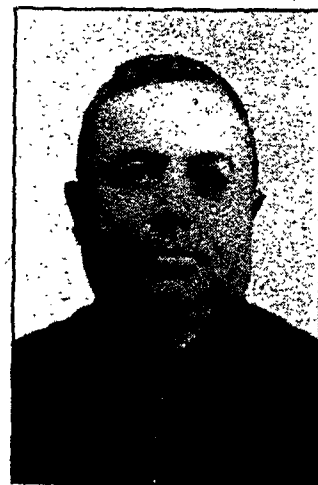
Mgr. Langevin on Loyalty of Catholics.

In dealing with the unhappy and sometimes shameful events which accompanied the transfer of the West to the Dominion, English writers have had much to say about the part played by the Catholic clergy in the drama. Had they read more closely the writings of Mgr. Taché they might have had a clearer understanding of the attitude of the archbishop and of his priests. In the light of the abundant direct evidence which we have, it is manifestly unfair to charge the Catholic clergy with any lack of loyalty to the British Crown. The readiness with which they responded to every appeal made to them to help in undoing the harm done by blundering politicians should not only protect them against any shadow of suspicion; it gives them a title to the gratitude of every friend of the Dominion and fully justified the words written by Mgr. Langevin to Dom. Benoit on the publication of his great work, "Vie de Monseigneur Taché." The archbishop of St. Boniface then said:

"It is clear from the reading of your work that if the star-spangled banner of the United States does not today float over the Canadian West, it is due to the—often highly meritorious—loyalty of the French half-breeds of the Red River; and to the advice of their well-beloved lord and father, Mgr. Taché."

The Politicians at Fault.

The Catholic priests and their predecessors had built up at the cost of great personal sacrifice, religious and educational institutions which they deemed essential to the happiness and eternal salvation of the natives of the country. They would not have been human,



REV. L. R. GIROUX,
Parish Priest and benefactor of Ste Anne des
Chenes. Chaplain of the Riél Government.

they would not have been sincere, if they had not sought to protect those institutions when attacks were impending and to secure pledges for their free development from the new rulers. In this sense, and so far as it was a movement to compel a recognition of the existing social institutions and civil rights of the people, the Metis uprising had unquestionably the support of the whole Catholic clergy.

To gloat over the details of the death of Scott or that of Goulet will serve only to arouse the smoldering embers of passion. These tragedies are indeed dark spots in our history, but when we come to consider all the circumstances, when we read the many deeds of violence, of mob rule, which have accompanied the political organization of the States to the south, the wonder is not that there was blood shed

at the birth of Manitoba, but rather that there was so little of it. The comparative order which was maintained during the period of transition, the promptness with which absolute quiet was restored, despite lamentable lack of ability and understanding on the part of certain political leaders, bespeak eloquently the law-abiding qualities of the various elements of the people and their respect of human life and property.

Ingratitude to Mgr. Taché.

The readiness with which the Catholic population joined in the pacification; their zeal for



LOUIS RIEL IN 1874.

the defence of the country when it was threatened with attack from without shall ever redound to the glory of Mgr. Taché and of his devoted assistants. This tribute should be paid to him by history unstintingly, for in his own day the good archbishop got little thanks for the eminent services he had rendered.

After the utter failure of the mission of the Hon. William McDougall, the Canadian government found itself in such a mess that it turned almost suppliantly to Mgr. Taché, whose warnings as to the consequences of their rashness they had, only a few months before, treated with scorn, but whom they now sought in Europe for assistance. In their panic they made the broadest promises of amnesty to all who had taken up arms; and Mgr. Taché transmitted the promises to his people with his trustful endorsement. Once the panic over, the archbishop found that the politicians had changed their minds, or rather, as he believed, that they had not the moral courage to act according to their convictions. A nasty political controversy ensued, during which politicians endeavored to make Mgr. Taché the scapegoat. The bishop's gentle soul was harrowed with grief. He wrote to Sir George Cartier: "I have spared neither pains, fatigue, expense, nor humiliations to myself to restore order and peace, and now I am left to receive from my people the cutting reproach that I betrayed them shamefully. Every week the Ontario papers and the Montreal Witness drag my name in the mud. . . . On my part, I have remained silent, scrupulously so, in order not to stir up new difficulties, but I must say that if amnesty does not come soon. . . I will tell what I know. It is enough that I should be abused by our enemies, I can not bear to be suspected by my people of having betrayed them. My heart is so grieved that I cannot write as I should."

"But the amnesty did not come and Mgr. Taché, despite his indignation, was led by the politicians to take some steps most repugnant to his nature. He does it all because he is told and he believes that it will hasten the day of amnesty. But at last his patience is exhausted, and when he is requested a second time to prevent Riel from being a candidate for Parliament he refuses with indignation.

Apprehensions After Province is Created.

Mgr. Taché held that the course of the Ottawa ministers on this question of amnesty

destroyed not only the confidence which the half-breeds should have in the Canadian government, but also lessened the influence of the clergy who had stood by it, and thus paved the way for Riel when he came back in 1885, to lead an agitation which resulted in the Saskatchewan rebellion.

Mgr. Taché's views of the situation in Manitoba after the establishment of provincial institutions and the repulse of the Fenians, was expressed to his Superior, the General of the Oblates, in a letter dated December 31, 1871: "The political troubles," he said, "are at an end in our little province. We have now to appease several disturbances, which are caused by the introduction into the country of a new element, the Orangemen, who came from Upper Canada and whose religious fanaticism is extreme."

Appreciated by English Writer.

A prominent English traveller and writer then said of him:—

"The Roman Catholic Archbishop of St. Boniface, Mgr. Taché, a brother to the Deputy Minister of Agriculture and Immigration at Ottawa, was then absent from Red River. I had seen him at Montreal and Ottawa, where he had gone to regain his health shattered by twenty and more years of missions in the country of the Northwest. In my opinion—and this I say unmoved by any religious pre-occupations—this prelate, whose influence extends over the whole French Canadian and half-breed population, as well as a good portion of the Indians of his immense diocese, is one of those really superior men whose acquaintance leaves an impression as deep as it is lasting. . . . What he has conceived, attempted and achieved for the moral and material improvement of the country at the time when the Hudson's Bay Company ruled; the energy he has spent during the troubles occasioned by the annexation, to maintain on legal grounds a resistance which insane provocations might at any moment have converted into open strife; all this would require, in order to be properly set forth, more space than is allowed.

"Few know so thoroughly the immense network of forests and prairies which from his immense diocese and those of his two suffragans, the Bishop of St. Albert on the Saskatchewan and the Vicar-Apostolic of the MacKenzie River. The little book, simple though it seems, which he published in 1868 with the modest title 'Esquisse sur le Nord-Ouest de l'Amérique,' is certainly the most complete and accurate collection of hydrographical, ethnological, botanical and zoological information on this vast region which has ever appeared in our language, and I doubt whether there is one which is really superior among the whole range of English work on the subject."

Zeal in the Cause of Education.

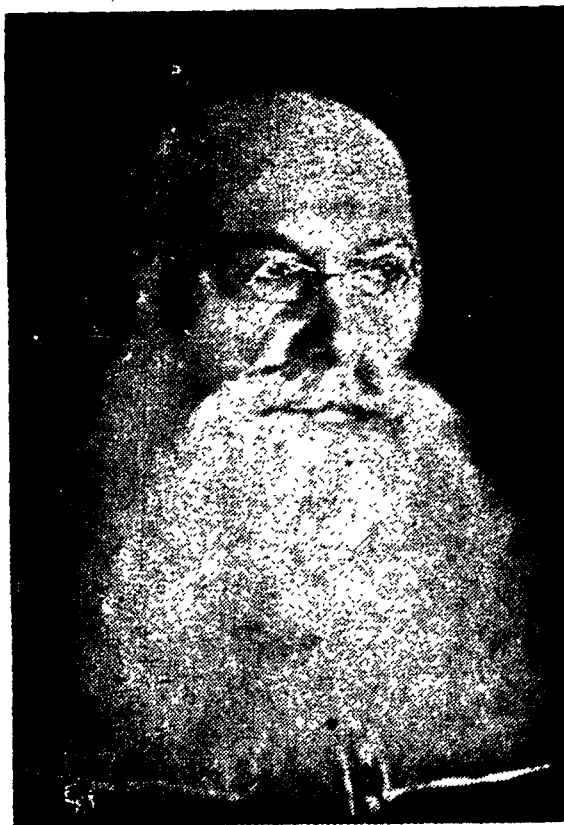
To the work of fortifying his people against attacks from this quarter, he devoted himself continuously during the following years. Now created an archbishop he employed his increased prestige to secure assistance from every sympathetic source. He realized that if Catholic institutions in the West were to survive it must be through superior merit. He did not ignore the strength which comes from numbers, and he was instrumental in bringing many Catholic immigrants to the province, but his foresight told him that in spite of all efforts the Protestant majority would grow larger and larger with every year. Therefore, for instance, if Catholic educational institutions were to retain their standing they must command the respect of other creeds by their efficiency. He and his clergy had already done all that circumstances permitted to secure good schools in every Catholic settlement. But

now he had called to his aid other workers, among them the sisters of Jesus-Mary, and the Jesuits, two of the most renowned teaching orders of the Church. He encouraged the erection of suitable school buildings, took part in the founding of the University of Manitoba, and in every way possible showed the importance he attached to good education.

A Conciliating Controversist.

Mgr. Taché was ever ready with his pen to correct misapprehensions and to refute unjust criticism of Catholic institutions. Although he wrote with great fervor, his arguments always made for peace. At the height of the agitation which followed the execution of Riel he penned the following: "To our fellow countrymen of British origin I will say that they often act and write as if we were not able to resent the insults that they would inflict upon us. They turn our French origin into a reproach. That origin is noble enough that those who are not of it should respect it. Let us compel those who do not speak our language to study our history. It is replete with deeds which reflect honor on us; no Englishman of intelligence can study our history without losing at least a part of the prejudices which he and his people entertain." And at the same time he preaches moderation to his own people, the respect not only of law, but also of the legislators.

In his official functions Mgr. Taché was always led by these sentiments. In the selection of his successor, which was a subject receiving much attention during the last years of his life, he had made up his mind to have a native Canadian, one who should speak English well and who should also be an Oblate. He died without making his preference known in the formal way; but it was an open secret that his choice was Rev. F. Langevin, who now oc-



MGR. NOEL-JOSEPH RITCHOT

Prothotary Apostolic and Benefactor of St. Norbert

cupies the See. Most earnestly does he write to the general of his congregation. It was a trait of the venerable archbishop to be ever on the breach for the defence of those with whom he had become associated in his life's work. There never was a more loving, a sweeter nature, and every form of strife pained him exceedingly, although his sense of duty forbade ever abandoning what he deemed to be the right.

Venerated by the Whole People.

Although practically an invalid for the last ten years of his life, suffering from a most painful disease, the venerable bishop's vigilance continued unabated. It has taken Dom. Benoit several hundred pages to recite the vast amount of work he accomplished when

taken another turn, and that politicians would not have been left to conduct the long, irritating, costly and disastrous lawsuit which ended in the first adverse decision of the Privy Council. When that result was announced he was fairly crushed; yet he remained to direct the struggle for another two years and after he had breathed his last, the doctors wondered

righteous, and let my last end be like his.... The kindness with which he received strangers could not be exceeded. Even in the midst of controversy his most determined opponents had no occasion to complain of the spirit which he manifested towards them. His convictions were strong, and the ability with which he maintained them was great, but his style of



SIR JOSEPH DUBUC, Chief Justice

the school persecutions came on. His merits were so well known to the community that a rumor to the effect that he was to take charge of the diocese of Montreal brought out a deputation of Protestant citizens to urge him to remain in their midst. On several other occasions he received evidences of the esteem of the Protestant people. But all his personal prestige could not stay the storm and agitation which the Riel affair and the Quebec Jesuits' Estate bill had started in Ontario and which burst over the Manitoba schools. It was a heavy blow to receive in his last days; but it may be said that had he been stronger physically the defence of Catholic rights would have

TWO LONGTIME FRIENDS OF MGR. TACHE

now he could have stood the suffering so long. There is indeed strength in great love and deep conviction.

The death of Mgr. Taché occurred June 22, 1894. Despite the religious and political discussions to which he had been a party, the news called forth unanimous and heartfelt praise and regret from all quarters.

The record of his deeds is however the best eulogy.

"His place can never be filled," declared the Free Press in a five column article. "The life of such a man always comes to an end too soon. Yet those who mourn will say in reference to him: 'Let me die the death of the

writing was calculated to allay rather than excite bitterness.... It was not his lot to see accomplished all that he desired, but he could feel that he had left nothing undone.

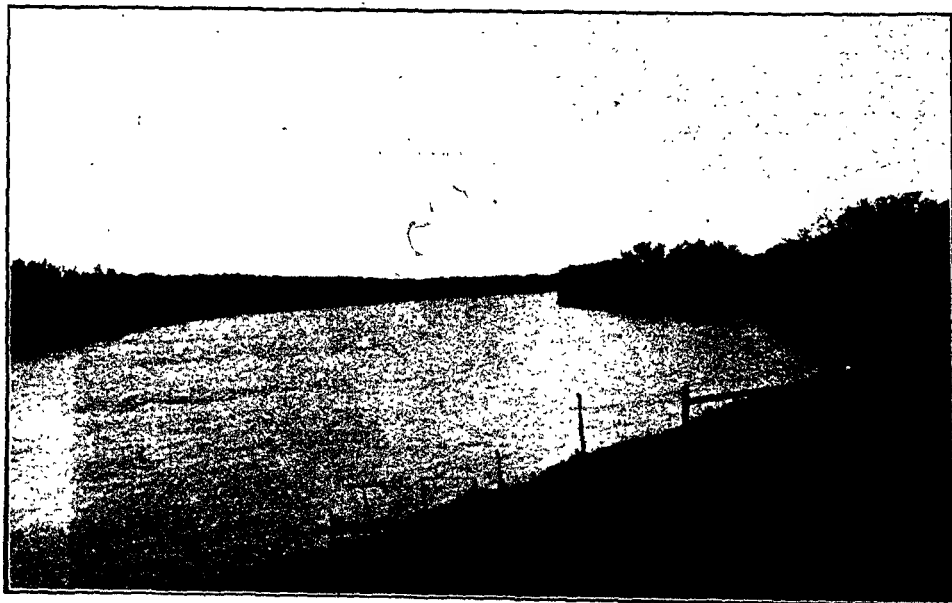
"As a man of the world he comes before us more prominently than as a religious, and viewing him in this light, we cannot but express our admiration for the late Archbishop. Few men there are possessed of such innate goodness as Monseigneur Tache possessed, and fewer still more honest and upright in their dealings with their fellow-man. To those who knew him, there can be but one estimate of him, which is that he was goodness itself."

The highest praise, indeed.



HON. SENATOR BERNIER

Superintendent of Catholic schools in Manitoba before 1890.



THE ASSINIBOINE RIVER NEAR ST CHARLES.

His Grace Archbishop Langevin, O.M.I.

Early Life and Education—A Professor at Ottawa University—Early Attracts Attention of Mgr. Taché—Becomes Pastor of St. Mary's of Winnipeg—Designated to Succeed to the See of St. Boniface—Opinions of the Press—A Fearless Champion of Right—Unceasing Activity and Promoter of Numerous Good Works



GR. PROVENCHER having come to the Red River in 1818, it will soon be a full century that the Roman Catholic episcopacy has been devoting its care to the people of Western Canada. The fact that during this long period only three occupants have been called to the See of St. Boniface, constitutes a remarkable record. When one considers that Mgr. Langevin is still well on the right side of 60 years of age and that he has entered upon his eighteenth year of episcopate it would seem that this record for long reigns bids fair to be heightened by the present archbishop. That is cer-

Birth and Parentage

Louis Philip Adelard Langevin was born at St. Isidore, county of La Prairie, province of Quebec, on the 23rd day of August 1855. He was the son of Francis Theophile Langevin and Pamela Racicot. The former was a near relative of Sir Hector Langevin, and the mother was a sister to Mgr. Racicot, of Montreal. Both parents were indeed descendants of families noted in their respective circles, well educated as well as possessed of many natural gifts. He had six brothers and one sister, an example of the patriarchal life that still prevails in the old French Canadian families.

Order and began his novitiate at Lachine, near Montreal. The following year he took the vows of the Congregation and was ordained a priest in the chapel of the Good Shepherd.

During the first three years of his priesthood Father Langevin was attached to the church of St. Peter's, in Montreal. He then received an appointment as Professor of Theology at the University of Ottawa, being made in after years director of the Grand Seminary and sub-dean of the faculty of theology in the capital city. In 1892 he received the degree of Doctor of Divinity.

Mgr. Taché and His Successor.

Those were years when Mgr. Taché was already thinking of his successor at St. Boniface. Having met Father Langevin in 1883 he at once took a great liking to the young priest and would fain have brought him to St. Boniface even at that time. In fact, it is related how, when Father Langevin at last arrived in Manitoba, Mgr. Taché greeted him with the exclamation: "I have been wanting you for the last ten years."

It was on the 1st of July, 1893, that Father Langevin exchanged his professorship for the exacting position of a Western missionary, with the added responsibilities of superior of St. Mary's House and vicar of the Oblate Missions in the Northwest, a charge which Mgr. Taché had insisted upon resigning in his favor. The following year he was appointed to the pastorate of St. Mary's, Rev. Father Fox having gone to Rat Portage for his health.

Parish Priest of St. Mary's.

From that day the priest who was so soon to become Archbishop of St. Boniface, became a noted figure in the life of the province. He had not been long in charge before he endeared himself to all classes of his parishioners. "He is cherished by one as highly as by the other, and Father Langevin is as much the 'Sogarth aroon,' as if he hailed from the Old Land," said a writer in the Nor'-Wester at the time of his elevation to the episcopacy.

"The year of his labors in St. Mary's was marked by many changes. He instilled new life and vigor into the parish, advanced the schools under the care of the Brothers, and established a paid choir, which ranges among the best of such institutions in the city. In a word the parish and people bear the impress of his zeal and energy, and though the diocese at large will benefit by his elevation, St. Mary's must miss him sorely." Such was the opinion of the leading Protestant journal published on the spot at a time when some Ontario papers claimed to fear for the future of the country upon the advent of Mgr. Langevin.

Mgr. Taché died on the 22nd of June, 1894. The question of who should be his successor immediately became a very live topic. As already stated the matter had long been under consideration by Mgr. Taché and had caused him much anxiety. Dom. Benoit, in his life of Mgr. Taché, gives several reasons why religious orders as a rule do not wish to see many of their members elevated to the purple. The same author says that in the present case, the General of the Oblates was in turn inclined to work for the nomination of an archbishop selected from among the secular clergy, then again to favor an Oblate. There is no question that the secular clergy desired the election of one of their own number to the archiepiscopal dignity. Mgr. Taché, in 1885, asked his General for a man of superior attainments, who should become, first his vicar-general and then his coadjutor 'cum successione.' In 1886, Mgr. Grandin, writing in support of this request, recommended to the Superior General, Father Langevin as the man most fit for the position. Mgr. Taché wrote immediately also that he thoroughly approved of the recommendation. But there were other advisers,



ARCHBISHOP LANGEVIN, O.M.I., D.D.

tainly the fond wish and hope of his metropolitan flock who have learned to appreciate his devotion to the interests of the Church, as Catholic in its embrace as its Divine Founder meant it to be, without distinction of origin or station. Yet, Mgr. Langevin like his predecessors, is imbued with an intense Canadianism which is naturally derived from a long line of ancestors whose whole life was spent on Canadian soil. If he loves the Catholic Church and is devoted so earnestly to its free development, it is perhaps partly due to the conviction that it above all means the greatness and happiness of the Canadian people.

When a boy, Adelard Langevin received his early education at Montreal, entering at the age of eleven the Sulpician College in that city. He remained at this institution until he was nineteen, when he became professor of classics in the seminary, a position which he filled for the three following years. He then entered upon his theological course at the Grand Seminary of Montreal, at the same time filling the office of private secretary to Archbishop Fabre. After having been ordained deacon, he went to St. Mary's college, the Jesuit's institution in Montreal, where he was master of studies for a year. Finally, in 1881, he entered the Oblate

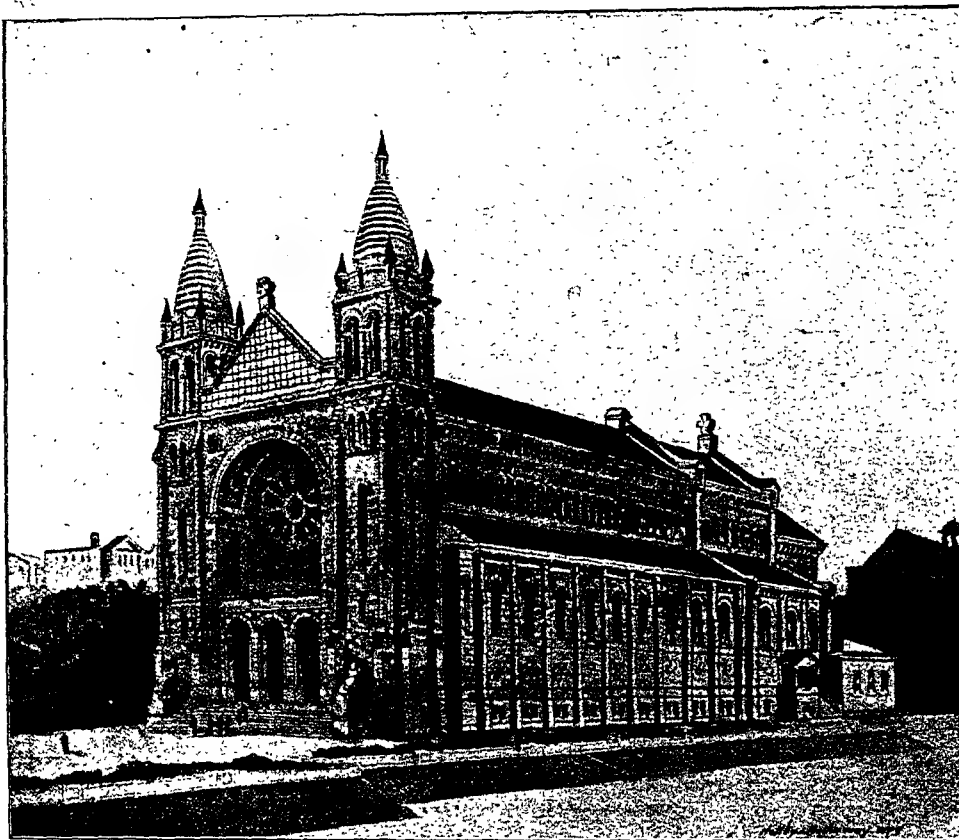
and action was deferred by the Superior General. Three years elapsed before the matter was again taken up by the Oblate Order. But again the negotiations pointed to Rev. Father Langevin as the man of the hour, and it was under these circumstances that he was sent to Winnipeg. This, however, did not settle the question of the coadjutor, nor of the successor to the See of St. Boniface. It was not until March, 1894 that Mgr. Taché wrote his request to Rome asking for a coadjutor, and then he did not sign it. He had left blank the space for the three names of candidates whom he was to recommend. He placed the letter under lock and key, and, says Dom. Benoit, "he awaited the coming of the Superior General of the Oblates." The General came, death also came to Mgr. Taché; but still the document remained incomplete. However the venerable archbishop had written a letter to the prefect of the Propaganda, expressing his preference for Father Langevin, and this naturally had great weight when the time came for the nomination of his successor.

thority that telegraphic news of the appointment of Father Langevin to the Archbishopric of St. Boniface has been received from Rome. The appointment is considered by all as one that must and will tend to the good of the Catholic Church in the Northwest, and it is the universal belief that no more capable man could have been chosen to fill the vacancy created by the death of the late Archbishop.

Views on School Question.

The election of Father Langevin to the See of St. Boniface was approved by Rome in January, 1895; and he was consecrated in the Cathedral of St. Boniface on the 19th of March, following. But even before, he was elevated to this high position of command, he had made his views of the persecution of Catholic schools which had been inaugurated in Manitoba, so well known that there could be no question as to what would follow. From the beginning he declared, "Our schools will be retained if we have to go to Europe to beg money to maintain them." On February 24, he also wrote:

school question is today not confined to this Province alone. They have asserted by their decision that if the majority have rights, so too have the minority. We, the minority are as much belonging to Manitoba as the majority, and will defend our rights as citizens even at the cost of our life. Those rights, ours they are, ours they shall be. The Imperial Privy Council goes further than declaring the rights of the minority, they even show a way by which our rights may be recognized. They do not intend to destroy the system of education which is so satisfactory to the majority, to upset the present condition of things. They say if the majority is satisfied with their schools, let them keep them, but the fact that they are satisfied is no reason why such schools should be acceptable to us. The Privy Council supplements, as it were, their decision by a provision. The highest tribunal in the British Empire admits that the Catholics of Manitoba have a grievance in the matter of their schools; who then will now dare deny it."



CATHEDRAL OF ST. BONIFACE

Succeeds Mgr. Taché.

Perhaps the rumors which were set afloat at this time might never have seen the light of day but for the fact that the country was in the throes of a political struggle which is not yet without interest. How far the press of the day took interest in the matter is shown from the following extract from the Nor-Wester.

"Since the late Archbishop Taché died, much conjecture has been made as to his probable successor. From time to time, reports of a contradictory nature have arisen thus causing to those interested not a little doubt as to the final results. Some had it that opposition was being made to a member of the Oblate Order becoming the successor, others, that a bishop from the East would be the next incumbent, and so on. During the recent visit of Mgr. Grandin, bishop of St. Albert, to this city, a Nor-Wester reporter interviewed him on the question, and it was gleaned, though not assuredly, that an Oblate Father would be appointed. From various other rumors which were circulated, it has long been apparent that Very Rev. Father Langevin would be chosen; and therefore no very great surprise was occasioned by yesterday's announcement.

"The Nor-Wester is able to say on good au-

"The minority here believe that the Government at Ottawa has vested in it the power and authority to relieve them from an intolerable persecution; they believe that that vested power and authority carry with them the absolute duty of exercising those prerogatives and giving the minority the relief asked for; they are forced to the conclusion that the Government are more anxious to settle legal technicalities than to give them justice. If it was a Protestant minority they had to deal with, the legal technicalities would have disappeared long ago and justice would have been done. And why? Simply because the Protestant minority would not tolerate for one month the insults and injustice which we have had to endure for three or four years."

And when, a year later, he penned his farewell to the people of St. Mary's, he referred to the latest legal decision as follows:

"This decision is a document of peace and conciliation; it recognizes our rights as Catholics.... This document is a treasure for us. It is a most powerful means towards the restoration of our rights. The members of that high tribunal recognize us as British subjects, as citizens of this great Province of Manitoba. In their hands rested the security not only of Manitoba but the entire Dominion, for the

A Fearless Champion.

With such a champion coming to lead us, there was little wonder that the Catholic population rushed forward to do him homage. The old cathedral town had never seen such a gathering of prelates, priests and monks, and the splendor of the ceremonies of consecration will long be remembered. All wished to pay tribute not only to the eloquence of the young prelate, but also to his capacity as a worker, whose inward zeal recognized no obstacle.

More than once already Father Langevin's words had been wired to the Eastern papers—words in which he unhesitatingly declared that the breach of the rights vouchsafed the Catholics by constitutional enactment was such an injustice as could not be condoned by any mere fiat of legislative body. Now clothed with all the authority of his high station, he undertook, on the eve of a political election, to influence the result by making a tour of Quebec. Large crowds naturally went to hear him when he spoke. He freely declared from every pulpit that a Catholic could not vote for an opponent of the remedial bill which had been brought before Parliament in accordance with the decision of the Privy Council without being unfaithful to his duty. Then followed appeals to Rome. The reply was a solemn affirmation.

of the urgency of Catholic schools, a praise of Mgr. Langevin's zeal in upholding those principles, an apostolic benediction being bestowed upon his work. At the same time the suggestion was offered that it might be wise to accept such concessions as were offered and be prudent in raising political agitation.

A Man of Action.

There was never any question that Mgr. Langevin was an obedient son of the Church. With his deep-rooted convictions on the injustice of the existing school laws, Mgr. Langevin, however did not sit down by the roadside to weep over the ruins of Zion. He was too much a man of action to stand still, too good an administrator to fail in the resources to carry on the necessary work. From the 24th of April, 1895, when he issued his first pastoral letter praising the different Orders of Oblates, Jesuits, Trappists, Canons of the Immaculate Conception, Brothers of Mary, Grey Nuns, Sisters of the Holy Names and Faithful Companions of Jesus, he never ceased to give them fatherly advice and to endeavor to assist them in their work. Although stricken in his family affections in the very first year of his episcopate by the death of his mother his vigilance was unswerving. In his various voyages to Eastern Canada and as far as the Holy Land he was ever on the watch for new recruits. As an evidence of his effectiveness it might be said that in the one year 1903 there were no less than 17 new churches, 4 religious communities, 26 new priests, 5 convents and 6 missions added to the spiritual militia of the archdiocese. But he who runs may read, so continuous has been the progress of the Church under his administration. New parishes cut out of the old ones too much populated for convenience, others formed by immigrants coming from all quarters of the earth and all assiduously reconciled to Canadian conditions, scores of churches, chapels and schools erected, have made the ecclesiastical province of St. Boniface such that the founders could never dream of such fruitful results.

established by the Oblates, and the co-operation of the Jesuits as teachers, should provide a host of missionaries fully prepared for the Western Canadian field.

Foundation of a Seminary.

The erection of the splendid building adjoining the cathedral was retarded by a disastrous fire. But the work of the seminary however will go on, the seminarist attending the Jesuit College. The new seminary building when completed will cost near \$300,000. It is 180 feet long by 45 feet in depth, the whole facade being of high class architecture. The main tower rises 134 feet from the soil. The seminary was founded in 1909, the corner stone being blessed by Cardinal Vanutelli on the 18th of September, 1910. As Mgr. Langevin says it will be open to all Catholics from the West intending to embrace the priesthood, without distinction of nationality. All will be welcome. The extent of the good which such an institution will accomplish for the Church cannot be over-estimated.

A Prominent Figure.

At the council of Quebec in 1909, at the Eucharistic Congress in Montreal the following year and at the Congress du Parler Français in Quebec this year Mgr. Langevin was a prominent and influential figure as he is wherever he goes.

Mgr. Langevin's activity has extended in many other directions. The foundation of the Oblate Sisters in 1905 was one of the means he took to assist the work of evangelization. In the long struggle for justice in legislation and departmental administration which has extended over his whole career, he had but little satisfaction except in the devotion of his own people and perhaps now in a brightening ray of hope. By nature an orator, burning with apostolic zeal, he lead his hearers by the strength of his own emotions and the fervor of his appeals. The strength of his character his singleness of purpose were admitted by those most inclined to combat him. To his in-

tion for the pioneers of this country, and he has wished to encourage such historical works and interest in a large number of societies and literary works. He has a profound affec-



REV. ARTHUR BELIVEAU

Procureur of the Archdiocese of St. Boniface.

as those of Dom. Benoit and Rev. Fr. Morice. He is also the fond patron of the St. Boniface Historical Society, which has retraced the paths of Laverendy and is providing a fitting place of rest for the bones of Rev. Father Aulneau, S.J., and his martyred companions. With this heritage of memories he could not be but an ardent patriot and it is not good to question the Canadianism of himself and fellow believers in his presence.

JOAN OF ARC

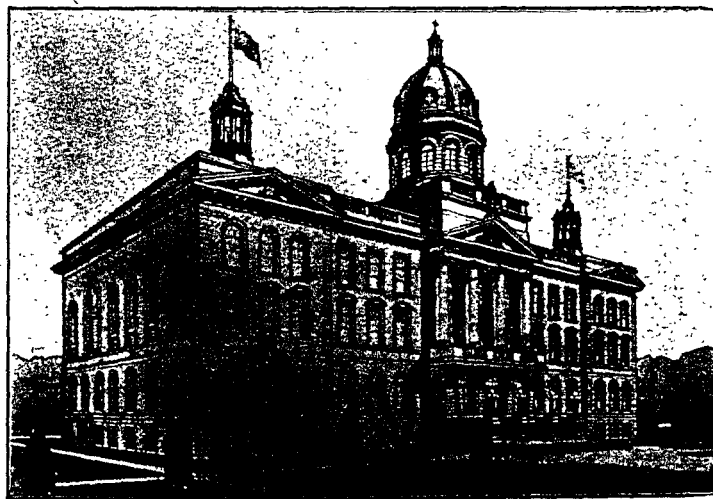
Nothing, however, could change her destiny. Above her brow was written the words, "Jeanne d'Arc, Martyr," and the English had determined upon that martyrdom, as an object lesson to the enemies of English supremacy in France. Even their own men trembled and cowered and refused to fight in terror of the Maid; therefore, innocent or guilty, she must suffer publicly to the fullest extent.

Jeanne, under the advice of a Dominican who refused to bow to the machinations of her persecutors, appealed to the Holy Father and to the General Council of Bale, but no attention was paid to her. The articles against her were sent to the University of Paris, ever her enemy, and a verdict was returned that she was guilty (no one seemed to know of what) and should be turned over to the secular authorities. She was condemned by the English to be burned with fire in the public marketplace of Rouen. The only grace accorded her was that of the sacraments, which had been refused her in prison. Her confessor Brother Martin Dadevenu, a good and pious monk, brought upon himself the displeasure of her persecutors by insisting that she be permitted to receive the Holy Eucharist, and this she did with great faith and devotion, and thereafter was calm and tranquil.

Into the May morning, fair and bright as such mornings are in fairest France, flower-scented air, soft and kind, breathing a kiss upon the pallid cheek, passed Jeanne the Maid.

CATHOLIC MISSIONARIES.

"Years before the Pilgrims anchored within Cape Cod," says Bancroft, "the Catholic Church had been planted by missionaries from France in the eastern half of Maine; and Le Caron, an unambitious Franciscan, had penetrated the land of the Mohawk, had passed to the north in the hunting-grounds of the Wyandots, and, bound by his vows to the life of a beggar, had on foot, or paddling a bark canoe, gone onward and still onward, taking alms of the savages, till he reached the rivers of Lake Huron."

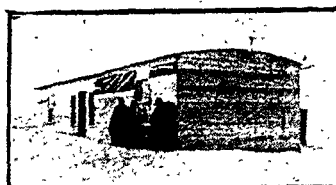


THE LESSER SEMINARY OF ST. BONIFACE

Erection of the Cathedral.

It was the work of each of Mgr. Langevin's predecessors to erect a cathedral which would be a fitting centre for their other ecclesiastical establishments. The same necessity was pressed upon the present archbishop through sheer need of space for the growing parish of St. Boniface. He gave the subject years of consideration. He consulted many architects both in France and Canada but the plans always proved to be of such expensive nature that much hesitation was occasioned. At last it was resolved that the Metropolitan See of Western Canada must have a monument of religious architecture worthy of its commanding position. But even this cathedral dedicated in the fall of 1908 was only the beginning of other structures. While the various religious orders were increasing their facilities, Mgr. Langevin laid the foundations of a seminary for the recruitment of those having an ecclesiastical vocation. This superb edifice is a fit appendage to the cathedral, and with the juniorate

timates he is always the most charming companion, fond of innocent amusements and good stories. Strong in his friendships, and particularly fond of children, he has sometimes the impatient impulse which goes so well with good nature. His charity towards religious works and deserving individuals is limited only by the extent of his means. Of broad sympathies and enquiring mind, he takes a per-



The little chapel on the prairie

THE OBLATES OF MARY IMMACULATE AND THEIR INDIAN MISSIONS.

As can be seen in the life of Mgr. Provencher given elsewhere, the secular priests whom he called to his side were the first to undertake the resumption of the missions to the Indian tribes which had been visited by the Jesuits in the eighteenth century. Mgr. Provencher himself gave the example and from the very first year the gospel was carried from Rainy Lake to the Qu'Appelle and the Souris rivers. Even the Hudson bay basin was visited. When the little band of priests numbered four, by 1840, something like regular missions were established on Lake Winnipegosis, Rainy Lake, the Assiniboine and in 1842, Rev. Mr. Thibault proceeded to Ste Anne, beyond Edmonton, which at once became a flourishing mission to which the missionary returned year after year. Thus baptism was conferred on hundreds, many marriages were regularized

Praise from Protestants.

"This poverty must be admitted to redound much to their honor. Where a new mission is contemplated, and the missionary named, the bishop allows him £10 to fit himself out, then

And again, referring to Mr. Thibault's mission, he says:

"About this time (1842) the Catholic missionaries must have been very active, for we find in the report of the Wesleyan missions of 1843 that Mr. Rundle's position at Edmonton was particularly trying, the people around him being chiefly Roman Catholics and the priest from Red River having that summer visited extensively both the company's posts and the Indians."

But Mgr. Provencher could not be satisfied with these few workers and he early applied to the Jesuits to come back to their former field of labor, but they could not be induced to do so. Finally during a trip to Europe he began negotiations with the Oblates who had just come to Canada and secured the promise of some missionaries for the year 1845."

Foundations of the Oblates.

The Congregation of the Oblates of Mary Immaculate, who were the first religious to come to Canada after it had passed under British domination, was of quite recent origin. It had been founded in a very modest way in 1816 by abbé de Mazenod, afterwards bishop of Marseilles, who had then explained his design to his first recruit as follows:

"It seems to me that if it were possible to form in a body a few priests really zealous, of unfaltering devotion, solidly virtuous men,



MGR. MAZENOD, bishop of Marseilles, Founder of the Oblates.

and sometimes a catechumen would be found worthy of being admitted to communion and to become in turn a worker among his people. Regular, permanent attendance on the far away missions was, however, an almost impossible task, not only because of the small number of missionaries but also because of their limited means. The Protestant Mr. Alex. Ross, writes as follows of the Catholic priests:

adds his benediction, and the thing is settled."

The historian Begg, writing from Protestant authorities, also says:

"The Catholic priests experienced many difficulties, and, being poor, had not the same opportunity to extend their labors as rapidly as the Protestant missionaries. What they lacked in means, however, they made up by zealous perseverance, and gradually they made their way midst drawbacks and disappointments."

truly apostolic, in a word, and who, having at heart their own sanctification, would give themselves entirely to the work of winning souls, great good might be accomplished and the evils which afflict the Church would be remedied in as far as it is possible."

It was Mgr. de Mazenod's first ambition to form a body of devoted missionaries for the evangelization of the poor and to repair the ravages which the French revolution had made

among the popular classes. It was first known as "Missionaries of Provence." Its usefulness however became so apparent within a short time that Leo XII, by a Brief, dated February 17, 1826, gave the new order his approbation as a congregation under simple vows with its present name.

Rules of the Order.

The congregation consists of priests and lay brothers, leading a common life. The latter act as temporal coadjutors, farm or workshop instructors in industrial and reformatory schools, and teachers and catechists on the foreign missions.

Spreading of the Oblates.

The general administration was situated at Marseilles until 1861, when it was transferred to Paris. The persecutions of 1902 compelled its removal to Liege in 1903, whence it was removed to Rome in 1905. Here reside the superior general with his councillors and the procurator general, the official representative of the congregation at the Holy See. Since 1861 the field covered by the Order has been divided into provinces and missionary vicariates, each having its own provincial or vicar aided by a council of four consultors and a bursar. At the head of each regularly constituted house is placed a local superior aided by two assessors and a bursar, all named by the provincial administration. The educational establishments also possess a special council of professors and directors. Recruiting is made by means of juniorates, novitiates and scholasticates.

The order grew rapidly from the first and its extension has been continuous. Today it has over three hundred houses spread over the five continents with about 1200 priests and 1500 lay brothers and fifteen bishops.

Coming to Canada.

It was Mgr. Bourget, the late Archbishop of Montreal, who invited the Oblates to Canada. On this occasion, Mgr. Mazenod wished his disciples to decide themselves whether they would enter upon the distant and arduous missions which opened up before them. There was but one answer; all wished to go. On the 2nd of December, 1841, four Fathers arrived in Montreal, these meridionaux coming just in time to get a taste of the Canadian winters. The door of the archbishop's palace when they appeared was opened by a young cleric who immediately expressed his wish to join the new-comers. Father Dandurand, for it was he, thus became the first Canadian Oblate, and he has lived to become the dean of the Western Canadian clergy. Rev. Fr. Guigues, afterwards bishop of Ottawa, was the first provincial of the Order in Canada, and Father Dandurand was for several years his secretary. Having established a novitiate at Longueuil, opposite Montreal, the Oblates soon took the route of the Far West by establishing themselves in Ottawa in 1844, where the foundations of Ottawa university were laid as early as 1843, the first demonstration of the Order's almost prophetic vision concerning the future of Canada.

First Missionaries to the West.

On the afternoon of August 25, 1845, the village of St. Boniface was a scene of commotion. Swift half-breed couriers, mounted on their ponies, had given out the news that a canoe was ascending the Red River with strange black robes on board. The population headed by the venerable Mgr. Provencher, rushed to the river bank to receive the new-comers as they landed opposite the cathedral. They knelt before the prelate, asking his blessing, and then introduced themselves. They were Father Aubert, the founder of the Oblate missions in the West, and brother Taché, the future Archbishop. Mgr. Provencher, from his pulpit the next Sunday announced that he would now die happy, since he had been given to see missionaries of a regular order in the country to carry the gospel to the scattered tribes in these vast territories. Then he burst into tears and could speak no further; but the people understood and joined in his tear-compelling joy.

First Mission Established.

Brother Taché was ordained to the priesthood on October 22, 1845, and the next day he pronounced the vows which made him an Oblate. After a year spent around St. Boni-

face, the two Oblates knew enough of the Indian languages to take up their work. In 1846 F. Aubert labored in the Winnipeg River valley while Father Taché went with Rev. Mr. Lafleche to permanently establish the important mission of Ile-à-la-Croise, which was for ever afterwards specially dear to him. In spite of their limited means the Oblates did their best to supply the missionaries for which Mgr. Provencher was continually calling. In 1846 there came Rev. F. Bermond, with a scholastic, Brother Faraud, afterwards bishop, and a lay brother. With this aid the good work was further extended north and west from Lake Caribou to Athabasca, which became a permanent post in 1849.

Splendid Abnegation of the Missionaries.

But that year brought news of the French revolution of 1848, with a hint from the superior that it might be necessary to withdraw the missionaries in consequence. The display of abnegation which this produced was like that which had brought the Fathers to Canada.

"The news contained in your communication grieves us," they wrote back, "but we are not discouraged by it. We know that you have at heart the good of our missions, and we cannot bear the thought of abandoning our dear



ARCHBISHOP DONTENWILL,
Superior-General of the Oblate Fathers

neophytes and our numerous catechumens. We hope that it will always be possible to get altar bread and wine for the Holy Sacrifice. Apart from this source of consolation and strength, we ask of you only one thing: permission to go on with our missions. The fish of the lake will suffice for our subsistence and the spoils of the wild beasts for our clothing. For mercy's sake, do not recall us."

Nevertheless Mgr. Mazenod had become convinced that the Northwest did not offer a fruitful field to his missionaries, and he was on the point of recalling them when the news reached him that an Oblate, Rev. Fr. Taché, had been selected to succeed the bishop of St. Boniface. The prelate saw in this an indication of the divine will, and resolved not to abandon the Western missions.

The March to the Far North.

In the spring of 1850 Father Taché received two new workers at Ile-à-la-Croise, Father Tissot and Maisonneuve, while Father Faraud proceeded to Athabasca. Father Bermond was laboring on Lake Manitoba, preparing the ground for the mission of St. Laurent. York Factory refused to receive a Catholic priest. In 1852 Father Lacombe and Grollier appeared on the scene. The former, whose career is well known, was going to Edmonton, the latter was on his way to Athabasca, thence to pass down the Mackenzie into the polar regions where he was to conclude his life's work. In 1854 Father Remas undertook the missions of Cumberland, Carlton and Fort Pitt, finally establishing the important post of Lac la Biche. Father Vegreville was making his first campaign at Cold

Lake, while Father Vital J. Grandin arrived the same year. Of delicate constitution he was to find a long life in continual hardships. Father Lestanc came in 1855. Father Gascon, then a secular priest, Fathers Frain, Eynard, Lefloch and brother Isidore Clut, afterwards bishop, with two more lay brothers, came in 1857, as a result of a trip of Mgr. Taché to Europe.

Fathers Lacombe and Faraud had begun the exploration of the Peace river and Mackenzie basin in 1855, and from that time the station at Lac la Biche became a great emporium for the far north missions, the first of which was established on Great Slave Lake in 1856, by Father Faraud and entrusted to Father Grollier, who however was drawn to follow the Protestant ministers to Fort Simpson and the Mackenzie district. In 1857 Father Grandin was appointed bishop of Satala and coadjutor of Mgr. Taché. Henceforth he took special charge of the North.

The Oblates Left the Full Burden.

In 1857 there remained only one secular priest in the diocese of St. Boniface. But the Oblates never faltered before the numerous and formidable difficulties with which they had to contend year after year. New workers have been constantly brought from Europe, associated with the Canadian novices at Lachine, and sent to the shores of the Saskatchewan, of the Fraser, of the Peace, of the Mackenzie and even the Yukon, to spend and to be spent in the great cause of Christianity and civilization. On every point of these vast and wild regions their influence has been felt in behalf of order, of morality and of progress. They taught the Indian to respect and to tolerate, if not to like, the new methods which came to him; they opened the way for the immigrant and attacked him by providing the spiritual ministrations so precious to most men.

Martyrdom Tragic and Prolonged.

Tragic events are not lacking in the life of these missionaries. Between the native hostility of the red man and the jealous rivalry of Protestant evangelists and bigoted traders, they are exposed to all kinds of persecutions, necessitating ceaseless watchfulness and diplomacy. Now we read of a Lacombe standing between the cross fire of the two warring tribes, in the horrible darkness that falls over the sun-burnt grass of the prairie; now of another intrepid traveller blinded by the glaring snow of the North, exhausted by the excruciating pain that comes from walking on snow shoes, yet unable to rest without danger of being frozen to death. Often they are the victims of their own zeal and intrepidity. Of the first nine missionaries who died on the northern missions, only two were in their bed, the others were either murdered, frozen in their tracks or drowned in the treacherous waters, one at least while trying to save other lives.

Other martyrs were to follow. But those who found a tragic and sudden death suffered less perhaps, and needed less fortitude than those who spent long years away from all civilized association and recreation, living in a state of constant famine amidst the most dismal surrounding, the service of God their only consolation. The picture has often been drawn, it is always the same.

Charles Haretzky, in "Canada on the Pacific," is thus inspired by a visit to St. Bernard's mission on Lesser Slave Lake, when Father Remas was in charge, in 1872:

"This gentleman has built to himself a log shanty, which answers the double purpose of chapel and dwelling house, and also serves as a school for the few native children of the place. He invited us to tea and served us up a plentiful repast of third quality pemmican and tea, without the contents of sugar and cream. He told me he had not tasted flour for six months.

"The society which furnishes the North-West Territory of Canada with missionaries of the Roman Catholic persuasion is an extraordinary one, and deserves, en passant, a tribute of respect and admiration for the self-sacrificing zeal, self-denial and pluck with which each and every member, from their bishops down to the humblest lay brother, prosecute the work of Christianization. They are bound by a vow of poverty, and they certainly carry it out to perfection, for they possess nothing but the clothes they actually stand in."

Mgr. Grandin's Long Voyage.

In 1861, Mgr. Grandin, despite his delicate health undertook a tour of the northern missions which was to last three years. Rev. Father Morice, who has himself spent twenty years as a missionary in the North, has selected it as an illustration of the life of the apostolic worker even under the most favorable conditions. The following summarized extracts are from his valuable "History of the Church in Western Canada."

His means of locomotion was the Hudson's Bay Company's boat, wherein were piled up bales of furs, tenting and cooking implements, boxes of all kinds, dogs and people of all nationalities. So frequent were the hindrances to progress, along the wild streams followed that most of the time the bishop had to beat his way through trailless woods, in order to facilitate the operations of the crew.

At Great Methy Portage, Mgr. Grandin passed two days and two nights preaching, confessing and confirming, while the local priest, Father Seguin, was teaching catechism and prayers. Then, accompanied by the missionary, he walked across the portage under a pouring rain, and repeated at the other end the same ministerial work, after which he set out in a birch bark canoe that was bursted in shooting the rapids, to the peril of the bishop's life.

After four days navigation, two of which in a drenching rain, he reached the Nativity where he found Father Faraud very ill as a result of overwork and privations. Father Faraud was ordered south, because it had been

ed to return, the snow having come three days before. From Fort Simpson he descended the Mackenzie to the mission of Good Hope, getting a taste of the early winter, the rivers freezing, yet the ice not strong enough, while overland the snow was too fresh for snow-shoeing. On the 6th of October the wind became uproarious and so cold that the party had perforce to call a halt on the way. They could not any more sleep at night than paddle by daytime, unprepared as they were for winter travelling. At the mission they met Father Grollier who was slowly dying of asthma, Father Seguin, the hunter and purveyor of the place, and brother Kearney, who was just plastering with mud the interstices between the logs that formed their cabin. The destitution was extreme, a little flour and pemmican being held in reserve. There were no beds. Parchment skins served as windows. The bishop labored to put up firewood for the winter and took lessons in English from the brother. Yet with their meagre resources the missionaries had carried the gospel even to the Eskimos who lived on the Peel river.

The return journey began January the 8th. The bishop left Ft. Norman with three alert companions and the pace they set during the nine days march caused his feet to blister, rheumatic cramps to torture him and ophtalma to assail him. Completely exhausted when he reached Fort Simpson, two days afterwards he was en route for Great Slave Lake and Fort Rae. He found F. Eynard suffering from frozen ears, cheeks and nose. And thus it was one experience after the other.

New Bishops and Priests.

Yet workers for the task were getting more.

four bishops and thirty-two missionaries aided by a score of lay brothers. And as the work increased still more missionaries were brought in and the efforts were directed to meet the changing needs. The work of the industrial schools was begun at Qu'Appelle in 1866 and soon it became necessary to give attention to the cities. The work of church building in Winnipeg began in 1868, and Battleford, Edmonton, Prince Albert, Calgary, McLeod and Regina were provided for as soon as they had a being. The zeal and care displayed by the Congregation were unceasing. In June, 1872, Rev. Fr. Leduc writes to the Superior-General summing up the progress of the work on the Saskatchewan as follows:

"Nine new establishments have been started within the last two years; more numerous conversions of heathens; a consoling number of abjurations; a Government definitely installed among us; more easy communications; many half-breeds abandoning their nomadic life and settling down on land; an already large number of Indians fixed on reserves given them by the Government and asking for a Catholic priest."

The Missionaries' Reward.

That is only an illustration of how the work has been carried on for three quarters of a century. Some of the Fathers have not been only apostles, they have been savants who have contributed to the science of Indian languages, to the geographical knowledge of the country, and towards recording its history in classic works. Others have been real nation builders in preparing the Indian for the advent of civil-



GROUP OF OBLATE MISSIONARIES, TAKEN IN WINNIPEG, 1905.

decided to make him vicar-apostolic of Athabasca-Mackenzie.

July 7th saw him at St. Joseph on Great Slave Lake, which he thus describes: "Their chapel is a room nine feet square, built at the end of a hall 20 by 20 feet, where the Indians assemble. So poor are the two fathers, (Eynard and Gascon) that they cannot spare any paper to write to their superiors and must make their baptism and marriage entries as short as possible." The missionaries often had to cover distances varying from 160 to 350 miles on foot, loaded with their chapels and blankets.

On August 6th he embarked for the Mackenzie river where he selected the site of the future mission of Providence. Bad news which he received made the bishop very sick. Yet it was four days before he could reach Fort Simpson. After ten days spent in resting and preaching he was off to Fort des Liards, in the vicinity of the Rocky Mountains, a nine days trip. On the 12th of September he start-

ed numerous and more eager, such was the zeal of the Oblates. When Mgr. Faraud returned, after being consecrated in Europe, in 1865, he brought with him Fathers Genin, Tissier and Leduc, with Brothers Lalican, Hand and Mooney. Father Camper arrived the same year.

One of the first cares of Mgr. Faraud on his return North was to use the authority given him in Rome to proclaim Father Clut bishop and his coadjutor as vicar apostolic. Two years later Mgr. Grandin became vicar of the missions on the Saskatchewan and as far as Lesser Slave Lake in the West. He returned from France with Fathers Légaré, Dupin, Fourmond, Doucet and Blanchet. Under the new arrangement the missions took a new lease of life and as new workers appeared the stations were multiplied and extended, reaching as far as the Yukon and the Pacific coast of Alaska in 1872, long before the gold seekers had dreamed of those fields. By 1868 the Oblate order counted in Western Canada

ization, in maintaining peace, as during the construction of railways and the rebellion of 1885, and in adorning Western cities with cathedrals, churches, charitable institutions and colleges, some of which they have generously turned over to other hands. The archiepiscopal see of St. Boniface since 1853, and the episcopal sees of St. Albert and Prince Albert, with the vicariates Apostolic of Athabasca and Mackenzie and Keewatin, and the Prefecture Apostolic of the Yukon since their foundation, have been and are still occupied by Oblates. That of New Westminster ceased to be so in 1908. Among the recent labors of the Oblates in the West a special mention must be given to the religious organization of Germans, Poles and Ruthenians.

Altogether the order now has in Canada something like 120 houses, divided in two provinces, three vicariates and the prefecture apostolic of the Yukon.

THE EDUCATION AND TRAINING OF THE INDIANS IN INDUSTRIAL SCHOOLS

One of the greatest works of the Catholic Church in the West is unquestionably the education of the Indians, not only in sound Catholic doctrine, but, also, in those arts which can assist them in bettering their material condition and rising to a higher moral level. The introduction of manual training, as a matter of fact, dates from the time of the coming of the missionaries. Rev. Mr. Belcourt, one of the companions of Mgr. Provencher, was even wont, in his zeal for this cause, to overstrain the feeble resources of the missions. With the arrival of the Grey Nuns this work was effectively extended to the Indian girls.

Establishing Industrial Schools.

Yet lack of means was a continual impediment. In the early eighties Mgr. Grandin, Mgr. Taché and Rev. Father Lacombe resolved to press upon the Dominion Government the obligation in which it stood towards its Indian wards in the matter of education. The negotiations were carried to a successful issue by Mgr. Taché in 1883. The archbishop had already selected the site for the first Catholic Indian school, henceforth to be known as Industrial Schools. This was to be the Qu'Appelle valley, with the beauty of which Mgr. Taché had become deeply impressed in the years of his early missionary life, and where, in 1865, he had chosen the spot for a mission post. With its picturesque chain of lakes and high wooded plateau, from which the eye could look across the silver stream over plains which have since become celebrated around the world for their fertility, the Qu'Appelle even then justified its name by its attractiveness. The mission prospered from the start under the direction of such missionaries as fathers Lebre and Hugonard. In 1883 it was reached by the Canadian Pacific. It had already become a great shipping point for the northern missions, freighting by carts to Prince Albert being then a matter of two weeks. The establishment at Qu'Appelle was followed within a year by four others in different parts of the territories. These, like Qu'Appelle, received Grey Nuns in 1884. Special collections were taken for these schools in the East and brought several thousand dollars. Qu'Appelle started with fifty Indian children.

Rapid Extension.

By 1888 it was the headquarters for five Indian schools, while 100 children were living at the Industrial school. Two years later the number of resident pupils had again increased to 150. Mgr. Taché who visited the mission in 1890 was so well pleased with what he saw that on his return he established the St. Boniface Industrial school which prospered until 1906 when it was abolished and instead four other Indian boarding schools were built on Indian reserves.

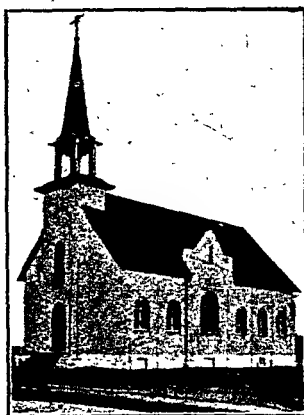
Persecutions by Officials.

The same good work was carried on in the other dioceses and vicariates, although there was frequent interference by the Indian agents, many of whom were openly hostile to the Catholic schools. In 1892 Mgr. Taché reports that there were only three Catholics out of 27 government representatives among the Indians under his jurisdiction and that of Mgr. Grandin. Yet the relative number of Indians in the ecclesiastical jurisdictions according to the census of 1891 was as follows:

| | Catholics | Protestants |
|--------------------|-----------|-------------|
| St. Boniface | 2,175 | 5,382 |
| St. Albert | 3,447 | 1,254 |
| Saskatchewan | 2,329 | 2,402 |
| | 7,951 | 9,038 |

Many are the complaints which Mgr. Taché and Mgr. Grandin had to make against the partiality of the Indian agents and bitter are

their words when they speak of the way they were received at Ottawa. Indians were given all kinds of inducements to move away from Catholic establishments. Catholic missionaries were told that they should stay at their own posts. Protestant missionaries feeling safe under the protection of the agents on the reserves appeared in large numbers and obtained government grants for their schools or positions as teachers to the Indians. Yet the work



THE CATHOLIC CHURCH AT QU'APPELLE

of the Catholic Church has gone on in spite of all opposition and the increase in the number of converts can not be concealed even by all the artifices of official statisticians. The following are the latest available statements:

which has had the resources of a government establishment and the support of many Hudson's Bay officials from the beginning.

The Methodists are the only other Protestant denomination which approaches the Church of England, the latter being credited with 17,054, and the former with 11,512. A review of the statistics before us also shows that the Protestant missions and converts are nearly all to be found in the old provinces and other localities easily accessible by modern means of transportation and where money is of use.

It is highly significant in this connection to note that in setting up their plea of ignorance as to the religious belief of the more distant Indians, the department's agents cut down the Indian population in the Territories by 1-5 in 1910 as compared with 1909 and that this falling off is borne almost entirely by the Catholic missions.

The Duncan or Lansing Creek Mission in the Yukon is the only one mentioned. The missions on the English river, the Albany and James Bay are not credited with a single Catholic, those in the Kenora and the Savanne agencies are ridiculously underestimated, while Labrador, the Interior and even Le Pas are ignored. The interior and the McKenzie basin, where Catholic missionaries have been at work for half a century are treated in the same way, although the total Indian population is estimated. On their very face these statistics show that the total number of Catholic Indians in the whole of Canada is over fifty instead of over forty thousand, of whom three-fourths are west of the lakes.

Who Supports the Schools.

In 1910 the total number of Indian schools in Canada was 315 and of these 112 were classed as Catholic. The schools were divided into

INDIAN AND ESKIMO POPULATION

(As reported by Indian Agents)

| DIVISIONS | Total Indian Population | | Roman Catholics Reported | | Anglicans Reported | |
|------------------------|-------------------------|---------|--------------------------|--------|--------------------|--------|
| | 1909 | 1910 | 1909 | 1910 | 1909 | 1910 |
| All Canada | 111,043 | 110,597 | 40,800 | | 16,590 | |
| Manitoba | 8,327 | 5,996 | 1,724 | 1,314 | 3,188 | 2,073 |
| Saskatchewan | 7,971 | 8,590 | 2,939 | 3,561 | 2,165 | 2,480 |
| Alberta | 5,541 | 9,155 | 1,873 | 4,924 | 519 | 664 |
| Territories | 21,362 | 16,273 | 4,258 | 839 | 213 | 1,027 |
| British Columbia | 24,871 | 25,149 | 11,470 | 11,905 | 4,280 | 4,309 |
| Yukon | 3,302 | 3,002 | 59 | 51 | 468 | 447 |
| TOTAL | 71,374 | 66,565 | 22,327 | 22,624 | 10,833 | 11,000 |

Indian and Eskimo Population as Reported by Indian Agents.

The department of Indian affairs in its report of 1910 frankly admits that it has not the information to enable it to state what is the religious belief of 22,984 Indians. Nor does it attempt to give that of 3,683 Eskimos. The total of the number of Aborigines whose religion is known is thus reduced from 110,597 to 83,930 of which 41,512 are Roman Catholics. If in addition the 10,122 Pagans are excluded it will be seen that, even according to the "official" but none the less biased reports of the agents, the Catholic Church has won to Christianity a far larger number of Indians than all the other creeds combined, and more than four times as much as the Church of England

day schools, boarding schools and industrial schools. The day schools are admittedly the least efficient, and the Catholic Church has only a very few in the West. Of the 54 boarding schools in New Ontario and the West 30 were Catholic, and of the 20 Industrial schools 9 were Catholic, so that the Church directs an absolute majority of the most permanent and efficient institutions for the education of the Indians. The total enrollment in these institutions was not less than 3,831, of whom it is safe to say that a majority were in charge of Catholic teachers. Thus out of 445 children in the British Columbia Industrial schools, 313, more than three-quarters of the total were in Catholic institutions. In Saskatchewan the institution at Qu'Appelle then had 235 pupils as against 149 in the two Protestant schools. In

the boarding schools of the Far North the same proportions hold good.

Large and Regular Attendance.

The following is a list of the Catholic Indian Boarding and Industrial schools in 1910:

| Boarding Schools: | Attendance: |
|--------------------------------|-------------|
| Albany Mission, James Bay | 33 |
| Fort William Orphanage | 30 |
| Fort Frances | 45 |
| Fort Alexander | 62 |
| Pine Creek, Winnipegosis | 65 |
| Sandy Bay | 44 |
| Kenora | 44 |
| Cowessess, Crooked Lake, Sask. | 45 |
| Keesechewah, Sask. | 29 |
| Duck Lake, Sask. | 105 |
| Muscowequan, Sask. | 41 |
| Lee la Plonge, Sask. | 31 |
| Onion Lake, Sask. | 53 |
| Thunderchild's, Sask. | 21 |
| Blood, Alta. | 48 |
| Crowfoot, Alta. | 42 |
| St. Albert, Alta. | 73 |
| Erminekin, Alta. | 53 |
| Blue Quill, Saddle Lake, Alta. | 52 |
| Peigan | 30 |
| Fort Chipewyan | 44 |
| Lesser Slave Lake | 40 |
| Wabiskaw Lake, St. Martin | 27 |
| Vermillion | 26 |
| Sturgeon Lake | 32 |
| Fort Resolution | 22 |
| Providence Mission | 65 |
| Sechelt, B. C. | 45 |
| Squamish, B. C. | 52 |
| St. Mary's B. C. | 79 |
| Industrial Schools. | |
| Wikwemikong, Ont. | 143 |
| Qu'Appelle | 235 |
| St. Joseph, Davisburg, Alta. | 67 |
| Kootenay | 68 |
| Kamloops | 69 |
| Clayoquot | 70 |
| Williams Lake | 50 |

an example of these, which have won great praise. Erected in 1888, it is situated on the northwest corner of Franklin and Arthur streets, facing Franklin, in the city of Fort William. There are $3\frac{1}{2}$ acres of land, purchased at a cost of \$3,500, and belonging to the school. The land is a clay loam, and very suitable for gardening purposes.

The new school is a three-storey solid brick building. Its dimensions are 78 x 40 feet, with an addition at the back of 35 x 22 feet, and an

meridian, which belongs to the corporation of the Oblate Fathers, but which is cultivated for the benefit of the school.

The main building consists of the entrance, principal's apartments, parlor and dining-room. The south wing is occupied by the sisters in charge and the girls, while the north wing accommodates the boys. Both wings are commodious and comfortable, and sufficiently large. The other buildings are the following: bakery, laundry, sewing-room, milk-house,



DUCK LAKE INDIAN INDUSTRIAL SCHOOL

excellent basement and attic. The ground floor contains entrance hall, two class-rooms, sisters' refectory and kitchen. On the second floor are the chapel, girls' dormitory and superior's room. On the third floor are the girls' work-room, dormitory, clothes-room and rooms for the staff. The attic makes a fine dormitory for boys. On each floor are bath and toilet-rooms. In the basement are boys' and girls' play-rooms, store-rooms, bake-rooms, men's room, laundry, furnace and coal rooms. There is ample accommodation for 80 pupils and a staff of 10. All the general work of the premises is performed by the pupils. The girls are taught all kinds of useful housework, such as

barn, stable, shed, workshop, implement-shed, farmer's dwelling-house, storehouse and hen-house.

"There is ample accommodation for 50 girls; 60 boys are comfortably quartered in the new part of the building. A staff of 15 can be comfortably accommodated. The authorized number of pupils, 100, is maintained without any difficulty.

"The children give great satisfaction in their studies. They seem to appreciate instruction more and more, as they grow older, and show a great desire to learn all they can before leaving school. Business and friendly correspondence is cultivated with much attention and success. They have a particular taste for book-keeping and agriculture, in which they have lessons every week. Reading is fostered by giving the pupils access to good literature during leisure moments.

"The annual crops average near 3,000 bushels of grain, 500 bushels of potatoes, while the table is amply supplied by vegetables from the garden, such as carrots, beets, onions, cabbage, cauliflower, celery, parsnips, etc. At the agricultural exhibition the school is always awarded many prizes on farm and garden products.

"The boys take turns at all work common to farm life. They follow closely the rotation of crops and seem inclined to reduce to practice the theory of farming gathered from the study of agriculture pursued in the class-room.

"They have charge of our large beautiful garden, and have had good success both in floral and vegetable productions. They take turns in the bakery and several have been able to do the work alone. I purpose to engage an expert carpenter and intend to give the older boys every chance to learn how to build and equip a house with the necessary articles of furniture.

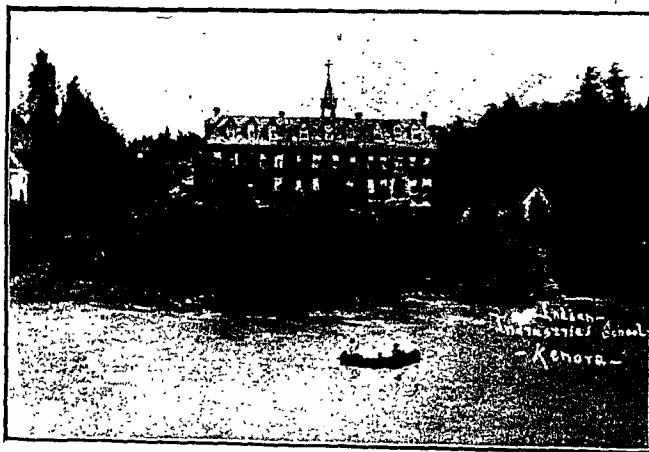
"Our big girls are so skilful in sewing, cutting and fitting garments that they do all such work required for the household. The cutting charts which the government furnishes them are a great help and encouragement.

"They are awarded many prizes for needle-work at each exhibition.

"The small girls knit as deftly as old grandmothers, and to recompense their busy little fingers, they are learning to sew. They get regular lessons in hemming, darning, marking on canvas. In this way when the time comes to succeed those who leave the sewing department they are already skilful with the needle.

"The school has modern ventilation and a water supply from two artesian wells, which ensure health; while also helping in the protection against fire. The lighting system is acetylene.

"Long walks in fine weather, picnics and sham sports, at which all kinds of children's games are entered into with ardour by both boys and girls, make the recreation hours appear too short. Indoors the children take great pleasure in playing games of all kinds. Drills, marches, music and singing rehearsals - given the winter evenings. Gymnastic exercises are practised. The boys have taken a very interest-



KENORA INDIAN SCHOOL

Warm Praise From Visitors.

All these institutions have at different times received warm praise from chance visitors of all nationalities and creeds. But is it perhaps even more significant, in view of what has already been said of the covert persecution by certain government officials of the Catholic schools to find that the reports from inspectors to the government which have been published are uniformly complimentary. We find also that Mgr. Charlebois and others among those of the Catholic teachers who have a wide experience of the Indians are the first to suggest means to assure that the good influence of the school shall not be lost upon them in after life.

A few accounts of what these schools are and of the work they are doing, in the dry, matter of fact style of official documents will serve to give an idea of the whole.

A Near Town School.

Sometimes it is possible, owing to the proximity of the tribes, to locate a school right near a city, which has many advantages. St. Joseph's boarding school at Fort William is

hand and machine sewing, dressmaking, mending, darning, knitting, washing, ironing, house-cleaning, making bread, cooking and baking. The bread used in the school is made by the girls. The boys are trained to habits of neatness and cleanliness and make proper use of time.

The Duck Lake School.

Coming farther West, one of the most important institutions is that near the town of Duck Lake, of which the superintendent of education, in a recent report said:

"The Duck Lake boarding school is a progressive and well managed institution; and the educational needs of the children of this agency are well provided for. The principal of the Duck Lake boarding school has taken a great interest in the welfare of his ex-pupils, and has made some valuable suggestions as to their supervision.

"The school is located about half a mile from the town of Duck Lake. The land in connection with the school comprises 100 acres, belonging to the government. Adjoining the school land there is one-half section northeast of section 33, township 43, range 2, west of 3rd

ting course in military drill, of which they expect to give a public exhibition in April. The girls are preparing a drama with a similar end in view. The result will be for future mention.

"The marrying of pupils when time comes to leave school has been given attention with remarkable success."

Keesekeoose Reserve.

Again the following notice is from the Superintendent of Indian education:—

"The St. Philip's Roman Catholic boarding school, situated on the east of the reserve, about 12 miles north of Kamsack, is the centre of learning for this reserve.

"The land adjacent to the school is rough and covered with bluffs of willow and poplar, and there is not much cleared land available for farming. However, each year sees more land cleared and brought under cultivation by the children. The boys are being taught to grow all kinds of farm produce as well as to provide and care for horses and cattle. They are getting the practical training which will enable them to become independent farmers after leaving school.

"The girls are being educated in cooking, washing, scrubbing, sewing, mending and all general housework, and should make good housekeepers in after-years; when they graduate. The pupils are also given a good school education on all the principal subjects. Rev. Father De Corby, although an old man, is still very active and enthusiastic over his school."

Among the Peigans.

The remarks made by Mr. E. H. Yeomans, the agent for the Peigan reserve, may be here quoted:—

"The Roman Catholic boarding school is located on the north side of the Oldman river, and in the northern portion of the reserve. The buildings are commodious and in good repair. The principal, Rev. Father Doucet, and several Sisters of Charity, perform the various duties pertaining to the education of the 23 pupils now enrolled. Exclusive of the regular school work, the girls are instructed in general housekeeping, such as bread-making, sewing, etc.

"The boys assist in the care of stock, gardening and other outdoor work. Several prizes were won by the pupils of this school for writing, drawing and art work, at the Macleod exhibition held during the past season."

The Delmas School.

Thunderchild band, 18 miles West of Battleford, has a boarding school conducted by the Sisters of the Assumption. Of this Mr. J. P. Day, Indian agent says:—

"Good work is being done in the school room, and the whole institution is conducted in a most excellent manner. The attendance is up to the full number authorized and could be easily doubled. The intellectual moral and industrial training which is given to these children, added to the fact that they are also taught to speak English fluently, makes this school a very valuable adjunct to the agency."

St. Joseph Industrial School.

The school is situated on the west bank of High river, about three-quarters of a mile from its mouth. It is built in a valley and surrounded by hills, which in winter afford excellent shelter, and in summer add much to the picturesque attractiveness of the place. The school is four miles from Davisburg post office and 11 miles from DeWinton station, our nearest railroad station. The school is not on a reserve.

There are 1,870 acres of land in connection with the school. The home farm consists of 1,063 acres, as follows: the east half of section 22, township 21, range 28; half of the southwest quarter of section 26, township 21, range 28; 30 acres of section 15, township 21, range 28; and 633 acres of section 27, township 21, range 28, west of the 4th meridian. The east half of section 26, township 20, range 27, and three-quarters of section 36, township 20, range 27, west of the 4th meridian are held as a hay reserve, and are situated about 12 miles south-east.

All this land belongs to the government. The home farm comprises first-class bottom and bench land, and has very little waste. The

On the east are the pump-house, laundry and hospital. In the rear of the girls' building are coal-sheds, store and hen-house, while further back are the farm buildings, wagon-sheds, implement-sheds, corrals, slaughter-house and piggery.

There are about 300 acres under cultivation. The crops are fed to cattle and hogs. This results much more profitably than would the sale of the grain; and affords splendid opportunity for training the boys in the care and proper winter-feeding of stock. In addition to the grain provided for the cattle, a thousand tons of hay were put up. The school has now over 200 head of cattle. Prizes are regularly taken at the Calgary cattle shows; and, at the last exhibition there, eleven steers, raised and fattened at the school, were sold at five and a half cents a pound on the hoof. Their aggregate weight was 14,500 pounds. All the beef, pork, poultry, eggs, potatoes and other vegetables used at the institution are raised on the farm. The only food-supplies purchased are flour and groceries.

Pine Creek Boarding School.

This school is situated near where the Winnipeg river empties into Lake Winnipegosis, and close to the Indian reserve of the same name. The building is a three-story edifice of stone, its inside dimensions being 115 x 45 feet. In 1910 extensive improvements were made.

The basement contains the dining-room, 44 x 22 feet; the kitchen, 22 x 15 feet; the bakery, 22 x 15 feet; the dairy, 18 x 18 feet; the laundry, 32 x 26 feet; and the furnace-room, 22 x 30 feet. On the first floor are the lobby, 15 x 8 feet; the hallway, 7 feet wide and extending the length of the building; the boys' play-room and the girls' play-room, 32 x 22 feet, respectively; two class-rooms, 23 x 22 feet, respectively; a parlor and seven staff-rooms and bed-rooms. On the second floor there are two hospital wards, 17 x 15 feet, respectively; a sewing-room, 20 x 15 feet, and five rooms for the ladies of the staff. The chapel is also on this flat. On the top flat are the boys' dormitory and the girls' dormitory, 49 x 45 feet respectively, and two dormitory keepers' bed-rooms, 15 x 14 feet, respectively.

There is a well constructed and well appointed combination stable and barn, with accommodation for twelve horses and eighty head of cattle, and capacity for three hundred tons of hay. The arrangements are so complete that eighty head of cattle can be properly cared for with a half-hour's work in the morning, at noon, and in the evening. This building

To the west of the main buildings are situated the workshops, bakery and lumber sheds. also contains a comfortable and commodious hennerly.

There is a mill, as well as a shop well equipped for carpentry, blacksmithing, and general work.

The school building is adequately heated by low pressure steam. It is well ventilated. A modern sanitary system has been installed. There are water-flushing closets on each flat and in each hospital ward. There are four baths. Water is piped from the river, and pumped by gasoline power to seven tanks in the attic, which have a capacity of some 4,200 gallons. There is a soft-water reservoir in the cellar.

Cattle-raising, poultry farming, dairying, and vegetable-growing have been the chief agricultural operations. Ten acres were under potatoes and other vegetables in 1910. Fifteen acres were broken to be sown with grain in 1911. There is an abundance of wild hay, which is cut and put up for the stock. Mixed farming is being successfully extended.

The Rev. A. Chaumont, O.M.I., the principal, is assisted by a competent staff.

The Qu'Appelle School of Today.

These being some only of the offshoots from the Qu'Appelle school, it is pleasant to know that the parent institution is still progressing. The following report written by the inspector although dating from 1910 will give some idea of its extension.

The nearest railway station is some ten miles distant, but soon the school will be in close connection with the Grand Trunk Pacific railway, a branch of which, now under construction, will pass through a corner of the land attached to it.

The land upon which the institution is situated comprises some fourteen acres, which is devoted to the flower garden, a large vegetable garden, playgrounds, yards, etc. The other lands appertaining to the school extend up and beyond the hills which form the eastern boundary of the valley. They consist of different parts of sections in township 21, range 13, west of the second meridian, and comprise nearly 1,000 acres. Only about a third, however, is arable, and the farming land is scattered and at various distances from the school. One tract of three-quarters of a section, which was originally set aside as hay-land for the institution, and which now affords the best farming land in connection with the school, is some five miles distant. Farming operations



THE OLD QU'APPELLE INDIAN SCHOOL, The first established in the West, destroyed by fire, now splendidly rebuilt.

hay reserve land is situated in a low-lying district, which is admirably suited for hay and grass.

There are two main buildings, one for the boys and the other for the girls. The boys' building contains dormitories, class-rooms, lavatories, recreation halls, infirmary, office, and rooms for the principal and the male members of the staff. The girls' building contains dormitories, class-room, sewing-room, chapel, kitchen, refectory, infirmary, lavatories and rooms for the female members of the staff.

and agricultural teaching are, therefore, somewhat handicapped.

The school buildings were erected by the Department of Indian Affairs in 1906, to replace those destroyed by fire. They are of brick. The main building is 120' x 50 feet. The basement contains the kitchen and pantries, and the refectory. The ground floor is devoted to the principal's office and bed-room, the accountant's office and bed-room, official headquarters for visiting officers of the department, guest chambers, stores apartment, sewing-

room, etc. The other two flats are occupied by the chapel, the hospital, and a dormitory for the smaller boys.

The boys' building is 80 x 50 feet. In the basement are the recreation hall, lavatory and baths. On the ground floor are two classrooms, off of each of which is a bed-room for each of the male teachers. On the next floor is the big boys' dormitory, with lavatory, as well as the apartment of the vice-principal, who acts as dormitory keeper. The top flat is used as a common assembly-room. The girls' building is of the same dimensions as the boys'. The classrooms are in the top story, the dormitories beneath, one for the smaller and one for the bigger girls, the rest of the building being occupied by a recreation hall, and the sisters' quarters.

Everything was in good order about the institution. The dormitories were neat and clean. The ventilation of the large boys' dormitory was not, however, so good in the night as I should expect it to be in so modern a building; but a change which I suggested will, I believe, produce an appreciable improvement.

The school buildings are heated by steam from several plants placed at various points in the cellars. In addition wood and coal oil stoves are used, especially in the spring and fall. The lighting is by acetylene gas, supplied from two Siche tanks. The shops and employee's dwellings are heated by wood stoves, and lighted by coal oil.

There are fire-escapes attached to the school buildings, and there are good fire appliances throughout. I had the fire alarm sounded, without giving previous warning, when all were about finished the mid-day meal in the refectory, and the pupils and staff fled out in a prompt and orderly manner.

Drinking water is procured from wells. The supply for ordinary domestic and sanitary purposes is drawn from the lake into two 1,500 gallon air pressure tanks, from which connection is made with all parts of the buildings for fire protection.

The drainage flows into a septic tank, which appeared to be in good working order, and drains through an open aqueduct through the girls' playground to the lake.

The health of the pupils was very good when I was at the school. There was but one case of serious illness. The school has been remarkably free from epidemic diseases. I learned from the attending physician that the greater proportion of sickness and the great preponderance of serious cases was amongst the boys.

The institution is reckoned to have accommodation for 225 pupils. There were 224 enrolled at the time of my visit, 108 boys and 116 girls.

There are two classes for the boys and two for the girls, and each is graded. I watched the regular work in the classes, taking different days for each and appearing without previous appointment. Mr. O'Connell's junior class of boys gave marked evidence of careful, intelligent and methodical teaching. They were quite evidently interested in their work, apt and ready at answering. All the boys do certain fatigue duty daily, and the bigger boys engage in field work during the farming seasons, and in relays help in the care of the cattle, and work in the different shops during the year. The girls are, in addition to their class work, taught plain dress-making, sewing and mending, and general domestic work.

There are well equipped carpenter, blacksmith, tin, and shoe shops, and a bakery situated at different points in the rear and to the east of the school buildings. The men in charge struck me as good workmen and capable teachers of their crafts.

The Rev. J. Hugonard, O.M.I., is the principal. His assistant, who acts as prefect of discipline, is the Rev. Father Hess, O.M.I. There are two male teachers for the boys' classes, and two sisters teach the girls' classes. There are five trade teachers and a farming instructor, and an engineer in charge of the heating and plumbing systems. Sister Goulet, a matron, is assisted in the domestic work of the institution and in the training of the girls in housework, sewing, etc., by six sisters. One sister is in charge of the hospital.

In the Far North.

Ever faithful to its policy of keeping ahead of civilization and of preparing the benighted Indians for its advantages the Church began to

establish schools in the Far North almost with its first missions. Some of these schools have since been recognized by the government and from the inspectors reports again we may glean an idea of what had been accomplished before railroads to the Yukon were ever thought of.

St. Bernard's Mission, Lesser Slave Lake.

The pupils show intelligence and application. They are taught reading, writing, spelling, arithmetic, grammar and geography. The girls are taught sewing, knitting and housework. The boys work in the garden during special hours after school work is finished. They have various games for recreation.

This institution is situated on a hill overlooking Buffalo lake from the east. The ground is well drained. The water-supply is taken from wells and from the small river connecting Buffalo lake with Lesser Slave lake.

The health of the children has been good throughout the year with the exception of the end of March and the first week in April. There were then a number of cases of cold, bronchitis and pneumonia. The sick received excellent care in the new hospital from the capable nurse, Sister Mary Ange. There were no fatalities amongst these children.

The main building is a three-story structure, 72 x 28 feet, heated by a hot-air furnace, the girls' dormitories being in this building. The boys' building is two stories high, 60 x 25 feet, and is heated by stoves. Another two-story building, 30 x 24 feet, is used as a storehouse and is heated with stoves. All these buildings are lighted with coal-oil lamps.

Not very much to boast of perhaps but by far the best that could be had in that region in 1909.

Fort Resolution, Great Slave Lake.

Farther still, on the shores of the Great Slave lake, the sisters have had a school for many years. In 1910 the Principal, Rev. Sister McQuillan reports as follows:—

"The school premises occupy about 4 acres of land taken up by buildings, playgrounds and garden. The buildings are the same as mentioned in my last report, with the exception of a new school building erected last year. It is a frame building, three stories high, the main building measuring 40 x 30 feet, with two wings 20 x 40 feet.

"At present we have ample accommodation for 70 pupils, 40 girls and 30 boys. The average attendance during the year was 45. The pupils are all boarders.

"Class-room work consists of reading, writing, arithmetic, spelling, composition, dictation, grammar, geography, natural history, and vocal music.

"We have about 3 acres under cultivation, in which we raised an abundance of carrots, beets, cabbage, onions, turnips and pease for table use. Last year we also raised 600 bushels of potatoes.

"The girls are taught sewing, knitting, embroidery, bread-making and general housework, with very marked results. The boys help to prepare wood for the furnaces, and work in the garden.

"The children with slow but steady steps are acquiring habits of civilization, which daily take deeper root, and they are becoming more and more familiar with the rules of politeness. They are as a rule very docile and affectionate, and respond readily to the religious and moral training which is carefully given them. The discipline is excellent, and severity unknown.

"Health and sanitary conditions of the school are, I believe, all that could be desired. The grounds are dry and the house is roomy, bright, clean and well ventilated. One of our girls died of consumption in December, aged 11. All the other pupils are in excellent health.

"The water is supplied from the lake, and is hauled to the house by ox and cart. It is not very good during the hot season, but we intend having a well dug in the basement this spring.

"Every possible precaution is taken against danger from fire. The department supplied us with two chemical engines, and we have outside stairs descending from the dormitories and recreation-rooms.

"The building is heated by means of hot air from two furnaces placed in the basement.

which have given great satisfaction so far. Oil lamps are used for lighting purposes.

"The pupils take their recreation in the open air, as much as possible, even in winter. During the fine season they go on holidays to some suitable place, where they take their luncheon and enjoy themselves at all kinds of sport. Coasting, football, baseball, swings and arrow-shooting are the principal outdoor amusements; cards, dominoes and harmonicas are the winter pastimes.

"The pupils are steadily and surely acquiring English. To instill a greater spirit of emulation, slight rewards are promised to those who speak English during each month, and the consequent improvement is very satisfactory.

"At an entertainment given in the school-room on New Year's Eve, the pupils performed most creditably in songs, recitations and dialogues. The programme lasted about two hours and a half. Corporal Miller and several employees of the Hudson's Bay Company were present and were highly pleased with our little Indian children."

Fort Providence on the Mackenzie.

Still farther North, from the celebrated mission of Fort Providence, where the Sisters of Charity established themselves many years ago, we get the following report under date of September 15th, 1909:—

"This school is built near Fort Providence, on the right bank of the Mackenzie river, and belongs to the Roman Catholic mission. There is no post office, neither are we on a reserve.

"The area of land in connection with the school is about four acres, two of which are under cultivation. This belongs to the Oblate Fathers.

"The buildings are as follows: the main building, 60 x 30 feet, three storeys high, containing the school-room, sewing-room and a small chapel, is occupied by the staff and the girls. A second building, 30 x 20 feet, contains the boys' hall and refectory. Their dormitory is on the upper floor of the reverend father's house. Last spring we put up a laundry, 30 x 20 feet.

Thorough Teaching Given

Rev. F. T. J. Allard established a boarding school at Atlin in 1908, and that very year the inspector reports as follows:—

"I heard them read, spell and count, and saw their writing. They were beginning to understand quite a little English, and were very well-behaved. The school was held in a rented house. The Indians here appear very anxious that their children should attend school."

In British Columbia where schools of the Catholic Church among the Indians have existed for many years, strong evidence is given to the same effect by the Superintendent of Indian education. Speaking of the school at Kakawis, on Meares Island, which is under the direction of Rev. F. Maurus, O.S.B., with a most competent staff of sisters, he says:—

"The school receives a per capita grant from the department for not more than 50 pupils, but the attendance generally varies between 65 and 70, those above the number drawing the department's grant being maintained entirely at the expense of the church. The principal and teachers being highly educated and trained in the work, the results are seen in the attainment of the pupils. I have no doubt that the older scholars could successfully pass an examination with the pupils of the ordinary public schools of this district. One of the ex-pupils of this school, the young chief of one of the bands, got into some trouble and certain charges were made against him. I wrote him for an explanation and he replied in a long letter in which he took up each charge in detail and tore it into shreds, showing sound, well-reasoned logic, and a grasp of the English language that was highly creditable to him."

These quotations might be endlessly extended. There is a repetition of them in every annual report, testifying to the constant efforts of the Catholic church to improve the material as well as the spiritual condition of the Indians. Perhaps it is this efficiency of Catholic education, admitted the world over, which makes it the subject of the ever renewed attacks and persecutions of those who would destroy the faith.

THE WORK OF THE OBLATE JUNIORATES IN RECRUITING PRIESTS FOR THE MISSIONS

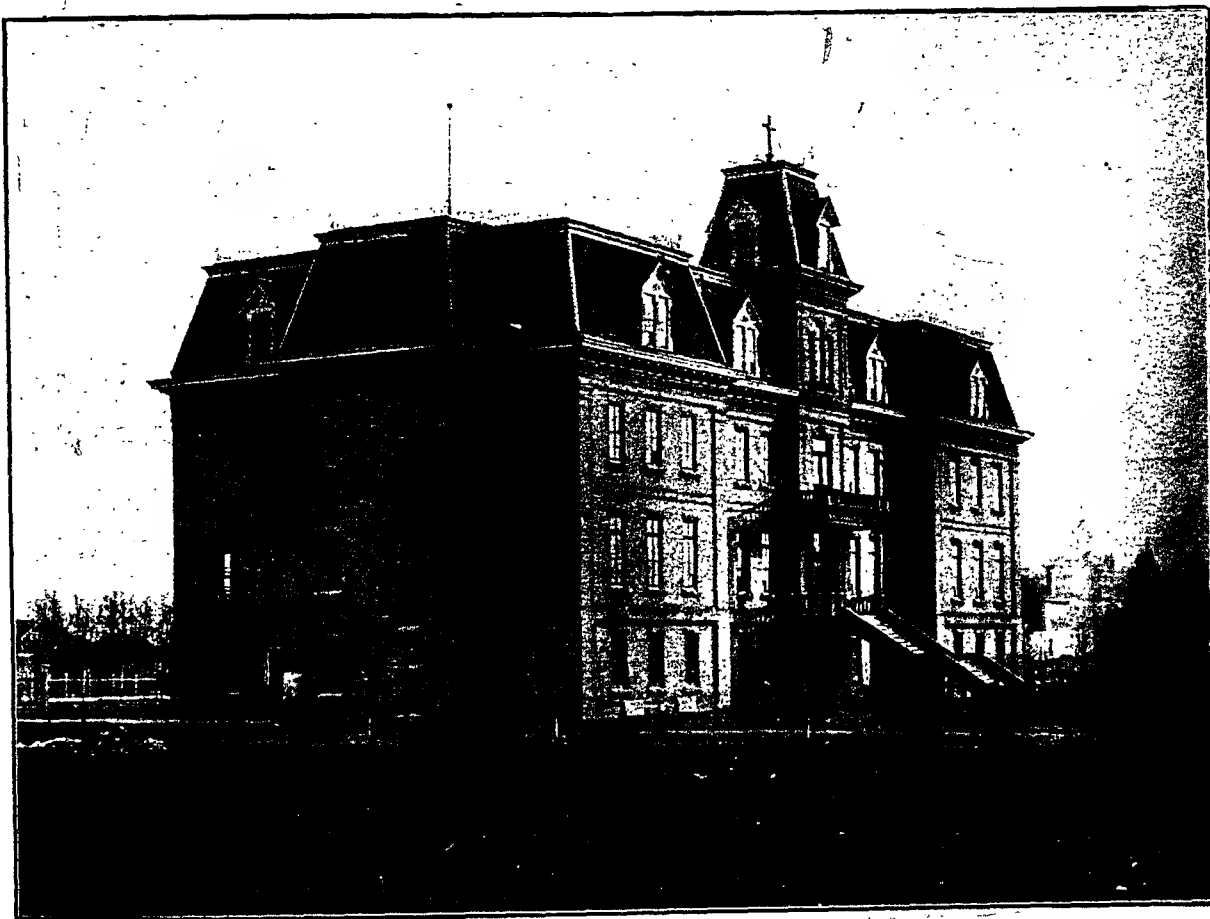
The Juniorate is an institution that is special to the Oblate Fathers of Mary Immaculate. Their venerable founder, Mgr. Charles Joseph Eugene de Mazenod, established such an institution for the exclusive purpose of fostering religious vocations to the holy priesthood in his congregation. The first juniorate originated at Notre-Dame des Lumières, in France.

The success of this institution can easily be seen from the wonderful results obtained through its operation ever since its inception, for numerous are the zealous missionaries that were formed in that first Juniorate. Some

of such an institution has been the same, so much so that at the present day the Congregation of the Oblates shelters and prepares for the religious and apostolic life more than six hundred young boys desirous of becoming one day worthy ambassadors of Christ.

The field of labor entrusted to the Oblates of Mary Immaculate is immense and most varied and is therefore quite apt to attract generous and self-sacrificing young men to join such a body of missionaries, if they do not lack the courage and energy to deny themselves and become in a certain degree redeemers of

of souls is quite promising, especially in these latter years when the Oblates have keenly felt the need of a large number of missionaries. They have seen a portion of the Catholic population of almost every country in Europe crossing the Atlantic and taking up new homes in this land of promise. They have therefore considered it their duty and calling in communion with the other zealous priests of the secular and regular clergy, to see to the spiritual needs of these new populations. The task seems almost an impossible one for various reasons but especially on account of the



NEW JUNIORATE OF THE OBLATE FATHERS

of them were called upon to exercise their devotedness in the parochial ministry, some were sent out among country populations to convert them and bring them back to the practice of their Holy Religion, some were given the task of teaching in seminaries and colleges, and some others were sent to announce the good tidings of the Gospel of Christ to the most forsaken portions of the human race whether in Africa, Asia or America and especially to the numerous Indian tribes of the Canadian Northwest. Such have been the fruits of that first tree planted by the founder of the Oblates for the purpose of multiplying the number of his disinterested workers in the Lord's vineyard.

Encouraged by these marvellous results, the Oblate Fathers now scattered over the whole world, on every one of the continents, doing their utmost to follow in the footsteps of their beloved Father and Founder have in time established in their respective provinces this practical means of obtaining recruits for their missionary army. And everywhere the success

of souls after the example of Our Holy Redeemer.

Although we might say that the Congregation of the Oblates has already sent out legions of apostolic laborers into almost every portion of the Master's field, still these numbers are becoming daily less than sufficient, for the Catholic Church is a tree that produces abundant fruits at all seasons. Although the Oblate missionaries have displayed a most relentless activity wherever they have been sent in the name of the Lord, this is the very reason why there is a continual need of more laborers. At the present day, the harvest is exceedingly abundant and the harvesters are comparatively few. Everywhere may be heard the same cry for help, whether in the parishes, in the colleges, or in the missions. Besides the old missionaries are anxiously awaiting some youthful and self-sacrificing missionaries to bequeath to them their place of honor and trust.

In Manitoba as elsewhere, and we might even say, more than elsewhere, the harvest

fact that these new arrivals come in such large numbers and also considering that they belong to so many different nationalities. So the need of Apostles in this part of the world is about the greatest in the whole universe. Of course Almighty God who is the Father of all will provide, and abundantly, for the needs, both spiritual and temporal of all. But this consideration does not dispense us from the duty of working together with Him for the spreading of His Kingdom in these immortal souls. Of course there are different ways in which we may share in this great and meritorious work of extending the knowledge of the Gospel throughout the world. There is prayer and alms deeds; but the most appreciated by the Heavenly Father is the help given by a generous and pious soul who answers the call of God, who leaves home, country and friends together with all the comforts of this transient life, so as to go and spend the most precious years of his existence in doing God's work in the souls that His beloved Son has redeemed by

TIGHT BINDING

His precious blood. Therefore it is that parents should be generous with God whenever He shows signs of a vocation in one of their children. A blessing awaits those parents—a blessing greater than all blessings: to have a priest in the family is something that every

vincial-Superior of the Oblates for the Province of Manitoba. Thirteen young men from 12 to 16 years of age were then beginning their studies under Rev. Father Adelard Chaumont, O.M.I., who was appointed first Superior of this Juniorate for the province of Manitoba.

Foyer." This religious review was so well received by Catholic families that in a short time it had almost five thousand subscribers. It was called into existence for the purpose of helping financially this new work of the Oblates of Manitoba.



O.M.I. JUNIORS

Christian and Catholic family ought to be anxious for and exceedingly proud of.

Juniorate of the Holy Family.

To enable young boys and young men of this Western country to follow their religious and priestly calling a special institution has been

Rev. Father Z. Lacasse, O.M.I., succeeded him in the month of December of the same year and had as assistant, Rev. Father A. J. Labonté, O.M.I. The first residence of this Juniorate was the old St. Boniface Industrial School, and the juniors followed the classes of this new juniorate for the province of Manitoba.

At the time of writing the Juniorate of the Holy Family has its residence at the old St. Joseph's Orphanage, near St. Mary's church, at 233 Carlton St. It was transferred to the latter place after a disastrous fire had destroyed the old Industrial School last March. This new residence is therefore only a temporary



BAND OF THE O.M.I. JUNIORS

founded by the Oblates, it is the Juniorate of the Holy Family. This Juniorate was established in September, 1905 by the Rev. Father Prisque Magnan, O.M.I., who was then Pro-

ment of the Rev. Jesuit Fathers. Together with the juniorate was founded by the Reverend Father L. Gladu, O. M. I., a monthly paper for Catholic homes, called L'Ami du

one, the Oblates having purchased the convent of the Rev. Sisters of the Holy Names of Jesus and Mary, in St. Boniface, on Provencher St., in the proximity of St. Boniface college. This

purchase will allow the Juniorate to have a few month's hence a permanent residence which is a spacious building with all the conveniences of a large institution capable of holding in the neighborhood of a hundred juniors. So that the juniors will have in their new home all that may be expected of an educational institution of this nature.

The Juniorate, although only at its start, has already given a few subjects to the congregation and at the present time it shelters about fifty juniors belonging to ten different nationalities.

A Juniorate is not an ordinary college where young men receive an education for whatever profession they may afterwards choose to follow. No, when young men come to the Juniorate they must come for a set purpose; that is, they must have the intention of becoming Oblate priests of Mary Immaculate. This is the reason why, from the moment they become juniors, they are considered as belonging to the congregation, at least to a certain degree. Of course they are free to leave the institution whenever they feel that their calling is elsewhere. In consequence of the fact that the juniors are looked upon as younger members of the congregation it is easy to conclude that the Oblates do their utmost to treat them as such in various ways. For instance the tuition and board is much lower than that of an ordinary college, in fact only what is strictly required to cover expenses is asked of the parents, that is, about \$125 per year. Moreover the spirit of the Juniorate as may also be easily imagined is the real family spirit, that is to say, although these young men leave their families, they find another family awaiting them at the Juniorate, and this does not prevent them from going home for their Christmas and summer holidays.

As we have already mentioned the first Superior of the Juniorate was the Rev. Father Adelard Chaumont, O.M.I., who was succeeded by Rev. Father Z. Lacasse, O.M.I., having for assistant Rev. Father A. J. Labonté, O.M.I. Rev. Father J. B. Von Gistern, O.M.I., succeeded Rev. Father Lacasse in 1908. He remained Superior till 1910 and had for assistant at different times Rev. Fathers J. Pinlet, A. A. Beaudin, Rev. Bro. Guérin and Rev. Father Josaphat Magnan; the last named was appointed Director of the Juniors in May 1910. Rev. Father Camper, O.M.I., having the charge of Superior of the Juniorate. However a short time after, Rev. Father Josaphat Magnan, O.M.I., took full charge as Superior with Rev. Father J. Caron, O.M.I., as assistant.

When the Juniorate was transferred to the old St. Joseph's Orphanage, 233 Carlton St., last August, it was decided that three classes would be taught at the Juniorate whilst the other classes would continue as usual at St. Boniface College. Accordingly this change

called for new assistance. Rev. Father Josa-phat Magnan, O.M.I., remained Superior, having for assistants in the teaching staff Rev. Father Kowalski, O.M.I., pastor of the Holy Ghost church, as professor of Polish to the Polish juniors, Rev. Father P. Hapets, O.M.I., editor of the German weekly paper, "West Canada," as professor of German to the German juniors, Rev. Father A. A. Beaudin, O. M. I., as professor of the first year in Latin, to the English section, Rev. Father J. Caron, O.M.I., as professor of the first year in Latin to the French section and Rev. Father C. Gauthier, O.M.I., as professor of the preparatory course to the French section. The juniors in the higher classes at St. Boniface college, in time take up the examinations of the University of Manitoba.

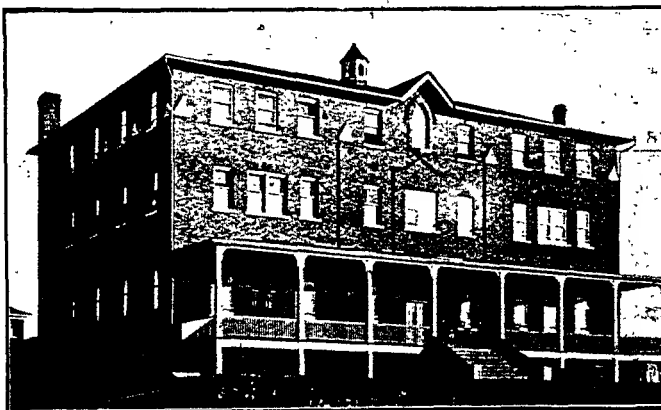
These few notes have been written for the benefit of those who sometimes are desirous to know where they may go and receive a special education as a preparation to a religious and sacerdotal life in the congregation of the Missionary Oblate Fathers of Mary Immaculate.

students were sent to the novitiate. During the second year the juniorate was continued at Pincher Creek in a rented house, with two professors, Rev. A. Daridon, O.M.I., and Rev. V. Marchand, O.M.I. There were five students.

In May, 1910, plans were made for a definite establishment in Strathcona. During the construction of this building the professors and students were located in a rented house in Edmonton. The juniorate now had three professors, Rev. A. Daridon, O.M.I., Rev. V. Marchand, O.M.I., and Prof. P. Thieme, whose services were highly appreciated.

There were ten students, one of whom was sent to the novitiate.

The new home of the juniorate was completed in June, 1911, and the regular entering took place on the first day of September. There were now five professors, Rev. A. Daridon, O.M.I., Superior; Rev. T. P. Murphy, O.M.I.; Rev. L. Simard, O.M.I., Rev. L. LeBris, O.M.I.; Rev. J. Panhaleux, O.M.I.; Rev. H. Gonneville, O.M.I., Bursar. There were not less than thirty students. Regular courses had



JUNIORATE STRATHCONA.

JUNIORATE OF ST. JOHN THE APOSTLE, STRATHCONA, ALTA.

The same objects which have been enumerated above led to the establishment of this juniorate. The juniorate of St. John the Apostle was started at Pincher Creek in the presbytery on the 1st of September, 1908, with one professor, Rev. Father Daridon, and three students. At the end of the first year two

been provided in preparatory, first form, second form, fourth form and fifth form.

A German professor is to be appointed next September for the special care of the pupils of the German language. One student has been sent to the novitiate. Pupils have been coming from Saskatchewan, Alberta and British Columbia. The actual premises are already too small.

The result is not only satisfactory in the present circumstances, but full of promise for the future.

THE WEST CANADA PUBLISHING COMPANY, LIMITED

A GALAXY OF CATHOLIC NEWSPAPERS

The power of the press has become a hackneyed phrase, the evident truth which it expresses having so often been repeated. The necessity of making use of that power has become no less self-evident to every form of interest. The political workers and revolutionaries, the commercial and industrial world, the reformers in every sphere have turned to the press as the most potent means of advancing their cause and of making a lasting impression upon public opinion. But of all these, religious heresy has perhaps been the most eager to make use of the printing press. In moments of forgetfulness all enemies of the Catholic Church are wont to attribute their progress, the very birth and continuation of reform, to the invention of printing rather than to any merits of their cause or real strength in their attacks. And it is quite right to say that truth is always at a temporary disadvantage before persistent and systematic falsification. Strong in their faith, confiding in the eternal endurance of the Church, Catholics were slow in realizing the necessity of meeting the forces of error with their own weapon. But the present generation of Catholics, inspir-

ed by the Popes themselves, has realized that the printing press must be made to serve the cause of truth as efficiently as it had been employed by the promoters of error. That was the primary motive which led to the formation of the West Canada Publishing Company.

The Oblates and the Press.

To promote the publications of good Catholic newspapers is one of the prominent works of the Oblate Order wherever it has missions. Mgr. Taché, it has been seen, made free use of printer's ink in defense of the interests of which he was the protector during his long career. Oblate missionaries have first carried the printing presses into the farthest Northwest of Canada, to more efficiently reach the mind of the Indian. The conditions of those days however, were not such as called for the publication of regular newspapers. Those conditions arrived with the rapid immigration of white settlers who scattered over the prairie. A large proportion of these immigrants were Catholics and there were not priests enough to minister regularly to their needs. Travelling between widely separated settlements the voice

of the missionary could not make itself heard but at rare intervals. Isolated families very often could not be reached at all. The newspaper alone could visit regularly the fireside of the Catholic immigrant; the newspaper alone could at once convey sound doctrine to the mind of the settler and cheer his heart by keeping him informed of Catholic events and development throughout the world; the newspaper also could most easily speak to the immigrant in the language of his fathers and keep him informed of the news from his kinsmen in this country as well as in other parts of the world. Freer to speak but on all subjects than the priest in the pulpit, the newspaper was also the instrument to defend the special interests of its readers before the public men of the country, and to promote unity of action among a scattered people.

The Situation Among Germans.

At the time of the foundation of the West Canada Publishing Company these reasons appeared with special force to the German Catholics of Western Canada. The inrush of immigrants of that nationality had been so great

that it had warranted the foundation of several political sheets published in the German language, two of which appeared in Winnipeg. Catholic interests on the other hand were represented only by a small publication issued in Muenster, away from the great centre of political and commercial influence. Under these circumstances the zeal of the Oblate Fathers, and the patriotism of a few laymen was aroused and the West Canada Publishing Co., Ltd., was organized and incorporated on the 29th day of July, 1907. The first directors were Rev. F. Joseph Cordes, O.M.I., Rev. F.

Birth of the West Canada.

Here the West Canada was first issued on August 4th, 1907. It was a twelve page weekly, well printed and brightly edited and it immediately found favor with the German people. It was made plain that it was a Catholic not a political paper. At the end of two years it had attained a circulation of 3,800, no mean result when the difficulty of reaching subscribers in the sparsely peopled districts is considered. With better years and increasing population this circulation has now been almost trebled and it is still growing.

The Northwest Review.

On December 12th, 1907, the West Canada Publishing Co., took over from Mr. J. Barry, the newspaper established under the name of the Northwest Review and which he was then publishing under the added name of Central Catholic. This publication at the time of the transfer was issued as a small magazine. It was now transformed into a regular newspaper of 8 pages, 7 columns. The wisdom of the change was immediately shown by a great increase in circulation, a point on which the Northwest Review rivals its German confrere.



PHOTOGRAPH TAKEN IN FRONT OF THE WEST CANADA PUBLISHING COMPANY'S ESTABLISHMENT

On the occasion of His Eminence Cardinal Vanutelli's visit to Winnipeg and Western Canada at the conclusion of the great Eucharistic Congress held in Montreal September, 1910. In the photograph Cardinal Vannutelli and Archbishop Langevin occupy the position in front centre, on either side are Rev. Fr. Magnan, O.M.I., Provincial and Rev. Fr. Plourde, O.M.I., manager of the West Canada Publishing Co., Ltd. On either side and to the rear is the staff of the Company with the visiting clergymen.

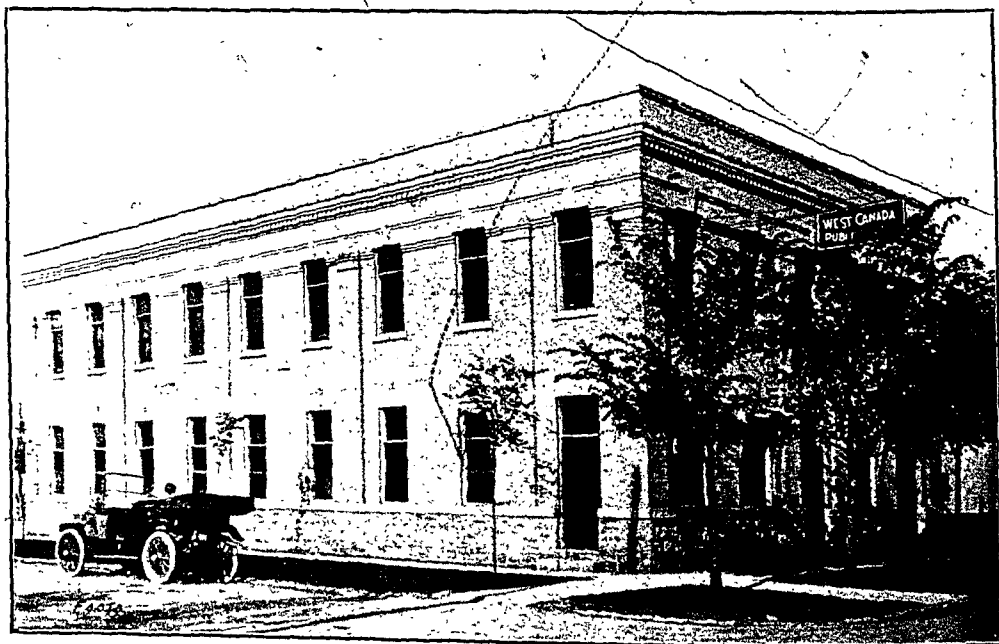
Francis Woodcutter and Mr. Maurice Dalton. The first manager of the Company was Mr. J. Hilger, a journalist from the United States.

A neat but modest building was erected at the corner of College avenue and Andrews street where a printing plant sufficient for the requirements of the company was installed.

Rev. F. Cordes was the first editor in chief and director of the West Canada and to his supervision a great deal of this success is due. Since the West Canada has been edited successively by Messrs. Schmitz, Brennen, Floeck, A. Tilly, Rev. F. Bour, Rev. F. Hermandung and Rev. F. Habets, who is now in charge.

A Polish Paper.

Pursuing the plan of its promoters the West Canada Publishing Co., in April, 1908, issued a newspaper in the Polish language called Gazeta Katolicka. The first editor was Rev. F. Kowalski, O.M.I., and since Rev. F. Grochowski, O.M.I., Mr. A. Bloch, Mr. Major and



WEST CANADA BUILDING

Erected specially for the West Canada Publishing Company at the corner of McDermot avenue and Margarett street. Occupied in June, 1910.

Pizdor have occupied the editorial chair. The Polish population, in Winnipeg specially, a large element and the Polish paper has met with the same success as its predecessors.

The Ruthenian Organ.

There remained another most numerous Catholic element which demanded attention. The Ruthenians to the number of 80,000 were nearly all Catholics. Yet owing to the difficulty of securing priests of their own rite, they were more exposed than other immigrants to the misleading influence of the Protestant sects and other sowers of errors. Newspapers published in the Ruthenian language had been established to conduct the grossest and most vulgar campaign against the Catholic Church. Mgr. Langevin was fully aware of the seriousness of the situation and was anxious to meet the attacks in an adequate manner. Consequently at the plenary council held at Quebec in 1909 the Archbishop of St. Boniface laid the situation before his colleagues of the episcopate and called for their assistance in protecting this part of his flock. The idea of publishing a Ruthenian paper was approved by the council, the Apostolic delegate giving \$1,000 towards that end, the Catholic Church Extension Society of Canada, 1,000 and His Grace the Archbishop of St. Boniface \$3,000.

With these encouragements the West Canada Publishing Co., in May 1911, issued another weekly newspaper in the Ruthenian language under the name of Canadian Ruthenian. This newspaper also is rapidly gaining circulation among the people it is intended to serve.

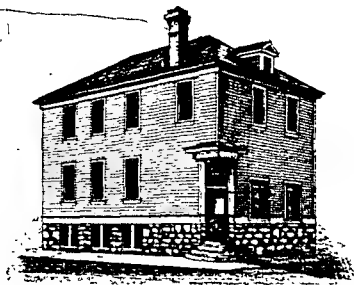
Extensive Printing Plant.

From the office of the West Canada there is also issued at present a widely circulated French monthly, "L'Ami du Foyer," which is in charge of Rev. F. Gladu, O.M.I. And there are strong probabilities that within a short time a French weekly newspaper devoted to Catholic interests will join the league of pub-

lications which each week issue from this office.

Thus from the office of the West Canada Publishing Company there is being issued now five papers, soon to be six, reaching tens of thousands of families, embracing all the most important elements of the population and wielding an influence which cannot be overestimated.

The development of this business soon required larger quarters more conveniently situated. Early in 1910 work was begun on a new brick two story building at the corner of McDermot avenue and Margaretta street and in June of the same year the present offices were occupied, with a large and up-to-



THE FIRST HOME OF THE WEST CANADA PUBLISHING CO., LTD.

date printing plant. Here, besides publishing the newspapers above mentioned, as well as a series of Catholic almanacs, the West Canada Publishing Co., carries on an extensive business in job printing. Its facilities for producing the best book and commercial printing are equal to that of any establishment in the West.

Church Goods.

Shortly after its formation the Company opened a separate department for church goods, which comprises altar goods and church furniture, devotional articles, also pictures, prayer books, etc. Owing to the remarkable success of this department the Company is opening up a full line of these articles for the trade, and a new illustrated catalogue will be issued for the Christmas season.

When it is remembered that the West Canada Publishing Co., was started in 1907, the year of the great financial stringency, that the business of publishing newspapers is one in which failures are most frequent, it will not be wondered that at the beginning the promoters had to display no small degree of pluck and skill in financing. In the work of tiding over the period of hard times the directors received most valuable assistance through the experience and kindness of the provincial of the Oblates, Rev. F. Prisque Magnan, whose interest in and devotion to the work of the Catholic press has been unflinching. That kindly support has been continued by his successor, Rev. F. Cahill. No less valuable to the Company have been the good will and practical aid extended by His Grace Archbishop Langevin who has on every occasion impressed upon his people the need for and importance of the Catholic press.

At an early stage of its existence the West Canada Publishing Co., was fortunate in securing the valuable services of the Messrs. Vonnegut and Troy who as secretary-treasurer and advertising manager respectively were largely instrumental in placing it on a firm basis. To them is due in a large measure the remarkable success of this the largest Catholic Publishing House in Canada.

Prosperity is now assured and the problems which the present management have to face are those of extension, the business making the acquisition of greater facilities and more room imperative within a short time.

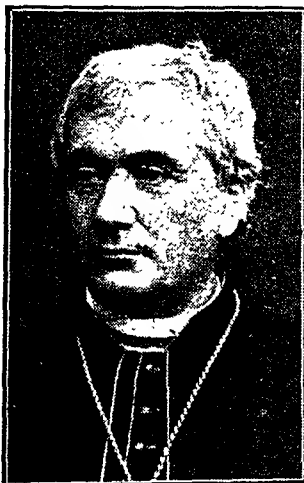
BIOGRAPHY OF SOME OF THE OBLATE MISSIONARIES IN WESTERN CANADA

MR. GRANDIN.

Mgr. Vital Julien Grandin who was for forty years on the Western missions, the most trusted friend of Mgr. Taché and the continuator of his work in the north, was born at St. Pierre-sur-Orthe, diocese of Laval, France, on the 8th of February, 1829. Having entered the Seminary of Foreign Missions at Paris in September, 1851, he was shortly afterwards advised that his health would not permit him to embrace the life of a missionary. But the future prelate's vocation was not to be so easily discouraged. He now turned to the Oblates who admitted him to their novitiate the 28th of December, 1851, and on the 1st of January, 1853, he was admitted to the Congregation on taking his final vows. On the following April he was ordained to the priesthood and immediately set out for the Canadian missions. Although he was then only twenty-five years of age it was noted at St. Boniface that his hair were rapidly turning gray, which led Mgr. Taché to write, joking, that Father Grandin was simply trying to pass himself off as an old missionary. If young, the Father however soon convinced his superiors of his zeal and fitness for the hardest tasks. In 1855 he was assigned to go to Athabasca with Rev. Fr. Faraud, from whence they were to push the work of establishing missions farther north. Greater designs had even been based on Father Grandin's ability. While he was working among the Indians, Mgr. Taché proceeded to Europe, and, after the prelate had had a conference with Mgr. Mazenod, he was recommended to Rome for the position of coadjutor to the bishop of St. Boniface with right of succession. After thorough consideration the request was granted in December, 1857, and Father Grandin, despite his youth, was made bishop of Satala in partibus and coadjutor to Mgr. Taché. He did not receive the news of his elevation until July, 1858, when he was at

Ile-à-la-Crosse, and it was not till the following year that he was consecrated in France.

The emotions of this voyage hurt Mgr. Grandin more than the bitter experiences in the far North and even after reaching St. Boniface in July, 1860, he was seriously ill. In the fall he however reached his beloved missions,



MR. VITAL GRANDIN, O.M.I.

bringing with him much needed succor. The sight of the work to be performed revived him and during the next two years he was one of the most hard-travelled missionaries, making a complete tour of the Northern missions so as to thoroughly organize them. In 1867 he was made vicar of these Oblate missions

which made him independent of Mgr. Taché in matters concerning the congregation.

So successful were these missions, thanks to his vigilant care that at the 4th Council of Quebec, Mgr. Taché urged and caused to be approved the creation of a new diocese. Through love of his missions as well as humility, Mgr. Grandin willingly resigned his right to the succession of Mgr. Taché and accepted the task of organizing the new diocese. Thus on the 22nd of September, 1871, St. Boniface became a metropolitan see, and Mgr. Grandin became bishop of St. Albert. In his diocese there were fifteen Oblate missionaries and five primary schools. North of the diocese extended the vicariate Apostolic of Athabasca-Mackenzie under Mgr. Faraud.

From this time on the colonization of the diocese by half-breeds and settlers from the East began to make some progress. The prospecting for the Canadian Pacific railway, which might possibly pass through Edmonton was sufficient to attract the attention of the outside world. Mgr. Grandin turned to face this new situation with the same zeal which he had shown among the Indians. From 1876 to 1878 he established new missions at La Lanoune, St. Laurent of Grandin, Prince Albert, Battleford, Duck Lake, Forts Pitt and McLeod, Our Lady of Peace and St. Joseph of Cumberland.

From the fall of 1877 to November 1879 Mgr. Grandin however was absent from his diocese. His continued ill-health, the necessity of securing aid for his missions had detained him, as also attendance at the chapter of the Oblates. His return was celebrated with great joy and much noise by the people of St. Albert. The next year was spent in the visit of his diocese, north and south and the results were seen in the establishment of several schools. Mgr. Grandin's zeal for education was commented upon by his successor, Mgr. Legal, at the time of his death as follows:

"He fully realized from the beginning the importance of the cause of education, and he has strenuously worked to secure to the Catholic Church the rights that are essential to her influence. He it was who had the first notion of promoting evangelization of the Indian children by means of industrial and boarding schools. For the primary education in civilized centres he has gone much also in order to secure the principle of separate schools."

Indeed the last years of Mgr. Grandin, like those of his friend, Mgr. Taché, were employed in fighting persecution and unjust legislation and often his heart was bereaved. His journeys to Ottawa in that cause began as early as 1882. The rebellion of 1885, with its terrible massacres, caused him more sorrow, and the school ordinances of 1892 in the territories again awakened his resentment at the injustice committed.

In spite of all these afflictions he did not lose sight of the necessity of providing for the future and in 1890 he arranged for the division of his diocese, Mgr. Pascal becoming vicar-apostolic of Saskatchewan on April, 1891, with a territory which extended from the province of Manitoba and the 109th degree of longitude north and east to the Arctic and Hudson's Bay. After he had seen his life companion, Mgr. Taché, laid in the grave, he continued his activities until June 23, 1902, when death found him at his post.

FATHER LACOMBE

The life of Father Lacombe has already been made the subject of one printed volume and of countless newspaper and magazine sketches. Indeed the fund of anecdotes and historical events clustering around his interesting personality is well nigh inexhaustible. Here only a few dates and facts can be given; but they will suffice to show to those yet unacquainted with the history of the West, the important services rendered to Church and Country by this intrepid missionary, who has been for over sixty years in the vanguard of civilization.

Father Lacombe was born in the parish of St. Sulpice, near Montreal, in 1827, of a typical habitant family. With these people the desire of seeing their children educated is always keen, but in 1837, when Upper and Lower Canada were struggling to wrest responsible government from an oligarchy, the schools were yet in their infancy and poor parents had little hopes of seeing their dreams accomplished. But the brightness of young Lacombe attracted the attention of the good curé Viau, and he undertook to put him through the college of l'Assomption. From that institution and others of the same kind many illustrious Canadians have graduated by the same means. After he had completed his course, Mr. Lacombe was summoned to Montreal to become the secretary of Mgr. Bourget, a sure indication that he had already won the esteem of his superiors. The position given him was an enviable one; but the missionary spirit had taken possession of young Lacombe. He so pressed the matter upon the attention of the bishop, that the latter granted him a special dispensation to be ordained to the priesthood before he had attained the required age. Thus at the age of 22 he set out for the Western plains. Mgr. Provencher gladly received him and wrote East that he had been favorably impressed with the young priest.

Rev. Mr. Lacombe was sent to Pembina, where it was part of his duty to accompany the half-breeds and the Indians in the buffalo hunts. The last time he went to the plains with them they had 700 Red River carts and the party mustered 400 men—an army as fatal to the buffalo as it was imposing to the warlike Sioux.

After less than two years, Rev. Mr. Lacombe returned to his native place and it was there that he first met Mgr. Taché, who was returning from his consecration voyage to Europe. That meeting settled the future of the young priest. On the 27th of June, 1852, he was back in St. Boniface and on the 8th of July following he set out with Mgr. Taché for the northern missions, his destination being Lake St. Ann, west of Edmonton. Here he soon had built a chapel, making with his own hands the first shingles ever seen in the country. He came to Edmonton once a month to attend to the

spiritual wants of the people of that part. The Company had given him a small cabin within the fort which he had fitted up as a chapel.

When at Edmonton he always stayed at the house of chief factor Rowan. One winter a half-breed woman at Lake St. Ann made him an overcoat which she lined with moose skin. At the mission Father Lacombe had found the skin of an otter, which was of little value. When the overcoat was finished, Father Lacombe told the woman to trim it at the cuffs and on the collar with this otter skin. On his next visit to the fort, the chief factor saw the fur on the priest's coat and broke into a great rage, demanding why the Father had dared to take the Company's fur for his own use. He would listen to no explanation, but stormed vigorously. Father Lacombe being refused an opportunity to explain, tore the fur from his coat and casting it at the feet of the factor, he went away to his quarters. When dinner time came, he refused to go to the table. The factor sent his daughter to find him and bring him in, but the missionary still refused. It required all the diplomacy of the young girl to finally restore good feeling.

At Edmonton Father Lacombe came in contact with many prominent traders, and was the friend of nearly all of them. Having finally determined to devote his life to the Western missions Rev. Mr. Lacombe entered the novitiate of the Oblates at Lake St. Ann in November, 1855, and the following year he took his final vows in the Congregation.



Meanwhile he extended his missionary labors as far as Lesser Slave Lake and Jasper house, where there were some half-breed descendants of a party of Iroquois who had been brought from Caughnawaga, near Montreal, and who therefore retained some memories of Christianity.

In 1861 he started the agricultural colony of St. Albert, which has become an episcopal see. Here, with the aid of half-breeds he first demonstrated the fertility of the region by practical farming. The following year Mgr. Taché sent a small mill and the grinding of flour for the settlement was begun.

In 1862 Father Lacombe was visited at this point by two English travellers, Lord Milton and Dr. W. B. Cheadle, and it is interesting to note how he thus early impressed the aristocracy with which he was in after years to come in frequent contact.

"We found a little colony of some twenty houses," says the narrative. The Northwest Passage by Lend, "built on rising ground near a small lake and river. A substantial wooden bridge spanned the latter, the only structure of the kind we had seen in the Hudson's Bay territory. The priest's house was a pretty white building, with garden around it, and adjoining it the chapel, school and nunnery. Pere Lacombe was an exceedingly intelligent man, and we found his society very agreeable. Although a French-Canadian, he spoke English very fluently, and his knowledge of the Cree language was acknowledged by the half-breeds to be superior to their own."

"He showed us several very respectable farms, with rich corn-fields, large bands of horses, and herds of fat cattle. He had devoted himself to the work of improving the

condition of his flock, had brought out at great expense ploughs and other farming implements for their use, and was at present completing a corn mill to be worked by horse power. He had built a chapel and established schools for the half-breed children. The substantial bridge we had crossed was the result of his exertions. Altogether this little settlement was the most flourishing community we had seen since leaving Red River and it must be confessed that the Romish priests far excel their Protestant brethren in missionary enterprise and influence. They have established stations at Ile-à-la-Croix, St. Alban's, St. Ann's, and other places far out in the wilds, undeterred by danger or hardship, and gathering half-breeds and Indians around them, have taught with considerable success the elements of civilization as well as of religion; while the latter remain inert, enjoying the ease and comfort of the Red River Settlement, or at most make an occasional summer's visit to some parts of the nearest posts."

Had he chosen to imitate these Protestant ministers, Father Lacombe might have enjoyed comparative ease at St. Albert while by no means lacking work. But his soul thirsted for more heroic tasks. He solicited, and in 1865, obtained the permission of devoting himself to the Indians of the prairie.

For fifteen years he was with the Blackfeet roaming between the Saskatchewan and the boundary. During this time he was a participant in many exciting scenes. The Blackfeet and the Crees were deadly enemies and continually at war. Though in no danger from either under ordinary circumstances, in night attacks he was exposed like the rest. In one of these onslaughts on a camp in which he was resting, he was struck in the shoulder by a ricocheting musket ball while standing between the contending tribes to stop bloodshed. This incident forms a thrilling chapter in Miss Hughes' life of Father Lacombe.

Another incident illustrates his ability to overcome obstacles on the prairie. Difficulties in securing supplies from Winnipeg had suggested to him the easier route by the Missouri and Fort Benton. Going south to make arrangements, he found himself penniless in a strange country. There is always help for the deserving however and one day he was surprised to receive an invitation from a hotel-keeper. This man was an Irish Catholic, and after explanations, he introduced Father Lacombe to the captain of a boat which was making ready at Missoula, saying that he was a priest from British America who wished to reach St. Louis, but had not the means. The captain gave Father Lacombe a cabin and assigned him a seat at his table. During the voyage the missionary made himself such a favorite with the passengers that he was presented with a purse of \$150. The Montana route also was established and was used even by the Mounted Police for many years.

The success of Father Lacombe's missionary work was remarkable if measured by the number of conversions alone. But the services he rendered to the cause of civilization was not less important. While keeping alight the torch of Faith among his Indian flock, he continually went back in mind, and often in body, to the great throbbing world in the East to make known the resources of Western Canada and to urge colonization upon Catholics. When Mgr. Grandin was elevated to the See of St. Albert, it was a question between the two bishops as to who should retain Father Lacombe. From 1873 to 1882 the missionary belonged to the archdiocese of St. Boniface, Mgr. Taché making him his most confidential adviser. It was a period of great activity on the part of Father Lacombe, who organized the parish of St. Mary's and carried on an active immigration campaign in Lower Canada and the Eastern States which resulted in the establishment of the Red River parishes.

In 1882 Father Lacombe again parted under the jurisdiction of Mgr. Grandin because, among many reasons, the construction of the Canadian Pacific railway was creating conditions west of Winnipeg which made the experience and the influence of the veteran most necessary. Indeed, on one occasion he direct intervention of Father Lacombe alone prevented 1,500 Indians from making an attack upon the construction camps of the railway. Again during the stormy year 1885, it was Father Lacombe who prevented his Indians from joining

the rebellion in a body. During the whole formative period of Western Canada, when the aborigines were a real menace, and when the tragedies of the American border might have been repeated at the least provocation, Father Lacombe's influence was the most potent of any man's for peace, security and progress.

After nearly forty years of this strenuous life, Father Lacombe, seeing the railway an accomplished fact and peace restored, thought he would build himself an "Hermitage" in that retired nook in the foot hills—Pincher Creek—where the chinook breezes ever blow kindly and the sun shines nearly every day of the year. This was the beginning of a new parish which is now adorned with the finest little church in Alberta and a more substantial "Hermitage" than the one put up by Father Lacombe's own hands, it being a gift of Mr. Pat Burns, the great cattleman, to the great missionary. Lord and Lady Aberdeen, who had heard much of this "Hermitage," while on one of their trips to British Columbia, dropped unexpectedly into Pincher Creek to pay a visit to the owner. But the "Hermit" was not at home. Indeed he has seldom been, the church having continual need of his services abroad. In 1889 he was at the council of St. Boniface as promoter and all through the agitation over the spoliation of Catholic schools in the West he was employed on confidential and important missions. He took advantage of his travels to the East to plead the cause of the half-breeds and in 1896 secured the important concession of the St. Paul des Metis reserve, north of the Saskatchewan, for their benefit. In 1900 he visited Austria and Galicia to secure missionaries for the Ruthenians in Canada and in 1905 he again accompanied Mgr. Langevin to Europe on important missions. On his return it was announced that he would prepare his "Memoirs" at Medicine Hat, and Miss Hughes book gives us an interesting foretaste of them. But his ever-active mind soon became interested in another enterprise, the establishment of a home for the aged at Midnapore and there he may be said to have retired. Yet in 1908 he was the honored guest of the Canadian Club at Edmonton, when Lieutenant-Governor Bulyn and the leading citizens were present. In fact it is perhaps the most remarkable trait of Father Lacombe's personality that he has retained the warm friendship of the most eminent men that he has met, whether in the wigwag of the Indian or in the courts of Europe; a gift of magnetism from which his missions and charitable enterprises have greatly profited. As to his many other qualities and virtues, the fruits of sixty years of devoted labor, bear the best testimony. It need only be said that his piety in religion was as great as his diplomacy in dealing with the world and that he was as modest concerning his personal merits as he was bold in defending the right.

REV. F. J. M. LESTANC.

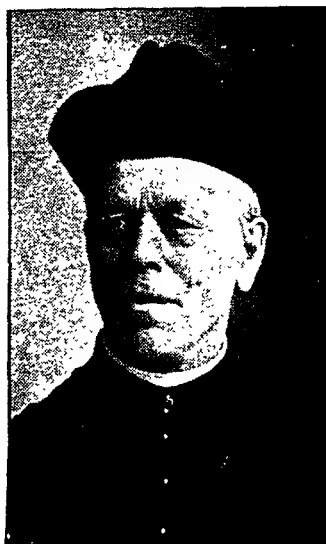
Father Jean Marie Lestanc was born near Brest, France, on the 19th of August, 1830. He joined the Oblates on the 1st of November, 1854, and was ordained by Mgr. Mazenod on the 3rd of March, 1855. He immediately came to the Red River and for some years he resided in St. Boniface, assisting in the missions and in establishing neighboring parishes. During the absence of Mgr. Taché, a thing of frequent occurrence, he acted as administrator of the diocese. He occupied that position during the troubles of 1869-70, and his attitude towards Riel at that time has been the subject of much controversy. Father Lestanc himself has always maintained that he was absolutely impartial and that all his advice and efforts were directed towards the prevention of bloodshed. History has demonstrated that all the attacks made against him were directed by prejudice or the desire to find a scape-goat. Upon the return of Mgr. Taché, Father Lestanc went to the Qu'Appelle country where he spent four years. After the erection of the diocese of St. Albert he was appointed Superior of the Oblates at that place, and from that time he held the position of first adviser to Mgr. Grandin until the latter's death.

This did not prevent him from engaging on distant missions. From 1877 to 1882 he was with the Crees. For the next ten years he was superior and parish priest of St. Albert. In

1892, at his request, he was transferred to Calgary. In 1897, the infirmities of age compelled him to seek comparative retirement; but he continued to occupy himself with various works. Lately he has been living at the Home of the Oblates at Midnapore; but he is still remembered from one end to the other of the province as one of the historical figures of Western Canada.

FATHER MCCARTHY.

Rev. Joseph McCarthy, the first priest ever in charge of a Winnipeg congregation, was born in the city of Dublin, in 1839, being the son of Nicholas McCarthy. He was educated in Dublin and, in 1860, he joined the Oblate Order. In 1862 he was sent to Canada and was first employed as professor in St. Joseph's college, Ottawa. In 1867 he came to the Red River and two years later he was ordained to the priesthood by Mgr. Taché. He then lived at the archbishop's palace, being sometimes employed as secretary to the bishop. After his ordination he was entrusted by Mgr. Taché with the task of laying the foundation of the St. Mary's parish. In the spring of 1869 he began saying mass regularly in a house bought from William Drever, and which stood on the corner of Notre Dame and Victoria street. It has sometimes been stated that Rev. F. Baudin was the first parish priest of St. Mary's, but Father McCarthy is by no means disposed to relinquish the honor which is his undoubtedly. It was he also who started and conducted the first school for boys in the parish. In the later seventies Father McCarthy did a great deal of missionary work, being stationed at different times at Pointe des Chenes, Lake Manitoba and in other places.



REV. FR. MCCARTHY, O.M.I.

In 1881 he returned to Winnipeg and became secretary to His Grace Archbishop Taché, which position he held until 1888 when he was again attached to St. Mary's church. In 1894 he received many tokens of esteem from the clergy and citizens on the occasion of his silver jubilee. In 1896 he went to Ireland to make a study of the separate school question. On his return he published some of his observations in the Northwest Review. In 1904 he was again in Ireland and shortly after his return he was transferred to Duluth. For practically thirty-five years he had been a citizen of Winnipeg, being identified with its earliest development, and he was as generally beloved as he was well known. To the people of St. Mary's he was a father indeed and his departure gave rise to many expressions of regret even from the daily press.

FATHER CAMPER.

Rev. F. Charles Joseph Camper was born at Quimper, France, in 1842. In 1865 he entered the Congregation of the Oblates and in the following year he was ordained to the priesthood,

soon after which he was sent to Canada. He arrived in St. Boniface on the 13th of October and on the 1st of November he left for the mission of St. Laurent, which was to be the centre of his life's work. The Indians dependent upon this mission were the Sautaux, a most untractable tribe who had repulsed all former efforts. His zeal and perseverance however vanquished all obstacles and St. Laurent in a few years saw its Christian and sedentary population increase until it was an important village in the Northern country. Churches, schools and a fine residence were in time erected and became an attraction to the wandering Indians.

In that retired post, from which he occasionally issued to preach in distant missions, preferably in Sautaux, Father Camper accomplished such results that he won the hearts of his fellow missionaries, who on two occasions chose him to represent them at the chapter general of the Oblates in 1884 and in 1886.

On the last occasion, in 1887, he carried with him and read the report of Mgr. Taché on the missions of Northwestern America. The bishop of St. Boniface, who was then confined to his bed had chosen Father Camper to write the report under his dictation, and had asked him to recruit missionaries in France. It was Mgr. Taché's plan to have a novitiate at St. Laurent, with F. Gascon as director, while Father Camper should replace him in the direction of missions. In fact, Mgr. Taché obtained that year from the Superior General that Father Camper should replace him in the position of vicar of the missions. The latter being well known as holding views entirely in sympathy with his bishop, the change caused but little disturbance. Fathers Allard, Baudin and Magnan were the first advisers of Father Camper. While discharging the important duties of this position Rev. F. Camper continued to occupy the position of parish priest of St. Laurent from 1866 to 1901; and even after forty-six years of active services he still retains his interest in the Indian missions.

Throughout his career he has been a most valuable as well as a most devoted worker in the field and in the counsels of the missionaries and all the northern tribes look to him as to a father.

FATHER MAGNAN.

Rev. F. Prisque Magnan was born in the province of Quebec in 1850 and went through the course of study at the college of l'Assomption, from which many distinguished men have graduated. Having entered the Congregation of the Oblates, he was ordained in 1884 and almost immediately came on the Western missions. He received his obedience to the mission and industrial school at Qu'Appelle. Here there were many important business transactions to be looked after and Father Magnan soon revealed himself a great administrator. When Father Camper was appointed vicar of the missions in 1887 he became one of his first councillors. So well did he fill the duties of his new position, that when Father Camper retired in 1906, he was elected to succeed him as provincial of the Oblates. During the five years which followed there was much work attached to the position of provincial as the call for more missionaries and new churches came from all parts of the province. The demands were great and the means limited, but Father Magnan's executive ability found a way. When he retired in 1911, after supervising the expenditure of many hundred thousand dollars, he still left the affairs of his charge in a most prosperous condition. He was succeeded by Rev. F. Cahill, but he remained to assist him as procurator. Like all great administrators, Reverend Father Magnan, O.M.I., has let the outside world see very little of himself and only those who have been in frequent contact with him can fully appreciate the great heart and mind concealed by his quiet demeanor.

VERY REV. F. CAHILL.

Very Rev. F. Charles Cahill, O.M.I., Provincial for Manitoba Province, was born in 1857. He was ordained to the priesthood and entered the Congregation of the Oblates at Ottawa in 1881. He was sent West and exercised until 1888, when failing health compelled him to retire for comparative rest at St. Laurent mission, on Lake Manitoba. But this rest only served to give him an opportunity to prepare himself for other work of evangelization as will be seen by the following extract from the Northwest Review of January 14, 1894:



REV. CHAS. CAHILL, O.M.I.,
Provincial of the Oblate Fathers in Manitoba.

"Rev. F. C. Cahill, O.M.I., the zealous missionary, whom the people of Winnipeg know so well, has begun the annual visit of the Indian missions to Lake Winnipeg. It is a painful journey of about two months, and he expects to travel with dogs most of the time. The numerous infidels of this vast region would soon become Christians if missionaries could be stationed in their midst, but the want of men, both priests and lay brothers, prevent the Oblates from doing so. Many Catholics of Manitoba would be surprised if they knew the amount remaining to be done in that line.

"Rev. Fr. Cahill is entrusted with the care of over 3000 Indians about Fort Frances and Rat Portage, and he has but one companion, Rev. Father Vales, O.M.I., Rev. F. Allard, who is in charge of the missions along the Red River and Lake Winnipeg, had to be replaced this year in the remote missions on account of failing health. He will give a companion of voyage to Fr. Cahill in the person of Rev. Fr. S. Perrault, O.M.I."

In 1899 we find him in charge of the Lake of the Woods industrial school. Despite his naturally retiring nature Rev. F. Cahill, whose sterling worth as an administrator had been fully appreciated by his superiors, was placed in charge of St. Mary's parish. It was a most critical period, the parish having been divided to meet the wants of the different parts and different nationalities of the new Winnipeg, thus causing a falling off in revenue, just at the time when the iniquitous school law of 1890 had made the Catholics having the Christian education of their children at heart to feel a new burden. Father Cahill courageously faced the problem, and his answer to the persecuting legislators was the erection of the fine new school for boys, which is one of the adornments of the parish. In his own quiet way Father Cahill thus proceeded to promote the religious work in the parish which was evidently prospering. It was rather a startling announcement therefore, when on the 27th of December, 1908, Father Cahill himself made the announcement, that henceforth they would have a new rector. "I am charged to inform you," he said simply,

"that the Rev. Father D'Alton has been appointed priest of St. Mary's. Accordingly my own term expires." And after introducing his successor in terms of highest praise he quietly proceeded with the duties of the day. In the evening Father D'Alton preached his first sermon which he introduced in the following words:

"I was of a mind to preach to you tonight a formal sermon leaving out altogether the personal consideration regarding my beginning as parish priest today. I have thought of the words of Father Cahill this morning and feel as if I must say something." The Father said he did not know at all why he was sent to Winnipeg; it was only about a month ago when he was thinking of asking to be stationed in a little mission to spend the rest of his days there, when he was suddenly ordered to Canada and now that he was in Winnipeg he did not know why he had been sent here. "When I see the priests here and Father Cahill's place, which I have to fill," he said, "I see how difficult it will be for me. Father Cahill spoke very kindly of you this morning and you will remember he congratulated me on having to deal with you. I have only been in Winnipeg eight days and I might say that I have heard nothing but the kindest words concerning you so that I cannot see where all the gain is on my coming here. Though you suffer a great loss in having Father Cahill no longer as your pastor, it is a great comfort that we will still have him with us."

Indeed Father Cahill was reserved for higher responsibilities. The change was part of a general reorganization among the Oblates which carried him to the position of Provincial for the St. Boniface province of the Oblates. Such marks of confidence from superiors and fellow-workers speak more in praise of a man of Father Cahill's modest temperament than any words which a layman could write. In fact we believe that only those who know Father Cahill intimately could do him justice. Upon the transfer of Father D'Alton this spring, Father Cahill resumed temporary charge of the parish.

REV. F. HENRI GRANDIN.

Father Henri Grandin, vicar of the missions for the diocese of St. Albert and Prince Albert, was born in the diocese of Le Mans, in 1853, and is a nephew of the late Bishop Grandin. He entered the novitiate of the Oblates in 1875, and was ordained to the priesthood by his uncle in St. Albert, and for several years engaged



REV. FR. HENRI GRANDIN, O.M.I.

in missionary work in the Edmonton district. After Mgr. Legal became bishop he found his work so absorbing that he insisted upon resigning the office of vicar of the mission which he held for his diocese. Father Grandin had already shown such ability as an administrator and soundness of judgment in counsel that he

was immediately chosen to succeed him. Mgr. Pascal having in turn decided to resign the position of vicar for his diocese, the jurisdiction of Father Grandin was extended to fill the new vacancy. Under his administration the Oblate Order has made great progress in the diocese of St. Albert and Prince Albert and all the Catholic interests have been benefited.

REV. F. MORICE, O.M.I.

Rev. Adrian Gabriel Morice, O.M.I., the learned historian of the Catholic Church in Western Canada, was born at St. Mars sur Calmont, France, August 17, 1859. After getting a primary education in the schools of the Christian Brothers, he went to the seminary of Mayenne and in 1877 entered the Oblate novitiate at Nancy. He took the vows at Autun in 1879, where he continued his theological studies, being sent to British Columbia in 1880. He was ordained to the priesthood on the 2nd of July, 1882, and was appointed director of the Indian boarding school on William's Lake. During two and a half years he labored among the Chilcotin Indians, initiating himself to the Indian languages and preparing himself for



REV. FR. MORICE, O.M.I.

the first part of his life's work. In August, 1885, he proceeded to Stuart Lake, where he was to remain 19 years attending fourteen missions and exploring a territory three miles long, embracing that part of northern British Columbia which is now traversed by the Grand Trunk and C. N. R. Railways. Blessed with a thirst for knowledge, an immense capacity for work and the apostolic desire to make himself useful, Father Morice first revealed himself to the scientific world as the inventor of an alphabet for the Dene language, that of the tribes among which he was working. Having secured a hand press he printed prayers and other short pieces and the Indians would learn to read them in the space of a few days. Next his mission was endowed with a job press which enabled him to print regular illustrated readers in that language. Now he began to contribute essays to the proceedings of the Canadian institute, the Royal society, the Antiquarian and other scientific publications on the ethnology and social condition of the Indians, all of which attracted attention. In 1897 he published a popular descriptive work in Paris entitled "Au Pays de l'Ours Noir," which is now in demand, the edition having sold out. Meanwhile he had started to work on a monumental dictionary of the language of the Carrier Indians, a tribe of the Dénés. After thirteen years of study he had completed his work, when the manuscript was destroyed in the fire of the printing office of Le Patriote at Duck Lake.

In 1904 he published in English his "History of Northern British Columbia" which has run through several editions. Father Morice was now invited to become member of scientific societies all over the world, being an honorary member of no less than a dozen of the bodies in Canada, England, the United States, France and Switzerland.

In 1906 he was the guest of the Congress of Americanists at Quebec and again in 1908 at

the Vienna meeting. The same invitation had been extended to him for the London meeting this year, but other labors detained him.

In 1908 Father Morice showed that he had entered upon a new field of investigation by publishing in French a biographical dictionary of Western pioneers. This was followed in 1910 by the publication of the "History of the Catholic Church in Western Canada," a work as remarkable for its lucidity of exposition as for the erudition which it denotes. It was received by the press throughout the country from the first as a standard work. Father

Morice has now on the press a work on the same subject in French which will be much more extensive, being in three large volumes. In 1910 he founded and edited for a time "Le Patriote" at Duck Lake. At the same time his ability for work enables him to be a contributor to the Catholic Encyclopedia and to the Cyclopaedia of Religion and Ethics. He has also begun a monumental work on the great, Déné tribe, the first parts of which have appeared in the "Anthropos," a scientific magazine of Vienna. As an explorer he prepared some years ago a large map of

northern British Columbia which has been published by the British Columbia Government. For another he was spontaneously awarded a medal of the Societe de Geographie of Paris. Finally he has not been without honors in his own country, the University of Saskatchewan having made him its first B. A. and its first M. A., at the same time engaging him as lecturer on anthropology.

Mr. Geo. Murray, the Montreal savant has said of him:—"An eminent philologist and scholar, the result of whose researches give him an honored place in every land."

ORIGIN AND PROGRESS OF CATHOLIC IMMIGRATION TO WESTERN CANADA

The immigration of Catholics to the country west of Lake Superior dates from the dawn of American history. During the French regime it was severely restricted by the monarchy which wished to concentrate its power on the shores of the St. Lawrence and to protect those who held monopolies of the fur trade. After the country passed under British rule there was an inrush of traders from Albany and the British isles—who had become acquainted with the French voyageurs while smuggling or who had, at least, heard of their ability in dealing with the Indians. The result was that immediately a great majority of the men who did the work of gathering furs from Lake Superior to the Pacific were French Canadian Catholics and their half-breed offspring. The remarkable increase in the Catholic population of the Red River during the twenty years, 1823 to 1843 from 800 to 2,798 was no doubt due to the domestication and evangelization of the previously nomadic hunters, for those classed as French Canadians—in all 152 families—were in the latter year only one-fourth of the total number.

Just before the admission of Manitoba into Confederation as a province we find that the population of the territory was estimated as follows:—Catholics 5,452; Protestants, 4,841; of unknown faith, 1,935. It would appear that even at that time the Catholics did not form the absolute majority of a population of just over twelve thousand.

Census of 1871.

The fact is that ever since the beginning of the campaign of George Brown for the acquisition of the Hudson's Bay territories and the building of the Dawson road the public mind in Ontario had been turned towards colonizing that country as a Protestant counterweight to Quebec. The first census taken by the Dominion in the summer of 1871, showed plainly the results of these efforts. The population of Manitoba was then 65,954, of whom 19,125 had been born in Ontario and only 4,025 in Quebec. The latter were strengthened by the half-breeds; yet, taken as a whole, the origin of the western Canadian population as represented by nationalities, is recorded as follows:

| Manitoba: Territories: | |
|------------------------|--------|
| French | 9,949 |
| English | 11,503 |
| Irish | 10,173 |
| Scotch | 16,506 |
| Germans | 8,653 |
| Indians | 6,767 |

The Catholic population of Manitoba by Census districts, in 1871, compared with the total population, was as follows:—

| | Catholics: | Total Population |
|---------------------------|------------|------------------|
| Saskatchewan | 2,855 | 12,771 |
| Provencher | 4,714 | 11,496 |
| Assiniboia | 256 | 5,786 |
| Marquette | 2,637 | 19,449 |
| Extension Territory | 1,784 | 16,451 |
| Total Manitoba | 12,246 | 65,954 |

It will be seen from the above figures that the total number of Catholics in the province exceeded that of the French by 2,297. As there were a good many of the 6,767 Indians enumerated who were counted as Catholics, it will

be seen that the number of Irish and other nationalities who then belonged to our religion must have been very small. The first Irish Catholic immigration seems to have centred in Winnipeg, where St. Mary's parish had been founded in 1869. In 1871 the city had a population of 7,985 of whom 1,020 were Catholics.

Centres of Catholic Population.

St. Boniface then only boasted 1,077 Catholics, but its total population was only 1,283. The district then described as Laverendrye claimed the largest Catholic population, 1,874 out of a total population of 3,293. St. Francois had 1,016 Catholics out of a total of 1,137, and the other leading Catholic localities were East Morris, 1,216; Ste. Agathe, 615; Cartier, 801; Baie St. Paul, 678.



CHURCH OF STE ANNE-DES-CHENES, MAN.
A popular shrine for Pilgrimage, Parish established in 1870.

The Catholic population of the Territories in 1871 was given at 4,443 out of a total of 56,446, but many parts were never enumerated.

The large German population indicated in this census of 1871 were the Mennonites, the bringing of whom unquestionably formed a part of the plan to colonize Manitoba with non-Catholics.

Mgr. Taché Invites Settlers.

Mgr. Taché had foreseen the danger many years before and in his anxiety to maintain the numerical strength of Catholics for the preservation of the institutions over which he and his predecessor had spent more than half a century of effort and sacrifice, Mgr. Taché naturally turned to the province of Quebec which had never failed him in his hour of need. Quebec should have been at that time indeed a fruitful field for recruiting settlers. Ever since the rebellion of 1837 and specially since the repeal of the corn laws in England, which had disturbed the farmers market, its population had been drifting away, allured by the growing manufacturing towns of New England, the possibilities of farming on the Western plains and the gold of California. Many starving exiles from Ireland were also at that time finding their way to the shores of the St. Lawrence. The bishops first tried to stem the tide of emigration by opening up

a new country back of the old congested parishes, but the land was stony and the work of clearing so hard that but slow progress was made.

It was at this apparently propitious moment that Mgr. Taché entered the field to recruit settlers for the Red River by publishing his "Esquisse," of the Northwest of British America, a masterpiece in the art of condensing the information he had been gathering for over twenty years. At the same time those of his missionaries who were continually travelling to the East were invited to join in the good work. Rev. Fr. Lacombe was foremost in this patriotic crusade and the attention which had been attracted to Manitoba by the events of 1869-70, aroused general interest. Alas, the

story was not without its shadows. Such events as the stoning to death of Goulet in mid-stream by the very soldiers who had been sent to restore peace and order, the general reputation of the Orangemen who had undertaken to establish their rule over Manitoba, were not inducements to the peace-loving father of many children to bring his family here and to take up land near such neighbors.

Founding of New Parishes.

Nevertheless a stream of immigration from Quebec to Manitoba was undoubtedly established. The appointment of a French lieutenant governor, Mr. Cauchon, and the building of the Canadian Pacific railway were further stimulants. By 1876 we find that Chas. Lalime, a lawyer, who was more skillful in selling railway tickets than in locating land, brought a party of 105 immigrants by way of Duluth. Rev. Fr. Lacombe the same year located 500 and in 1877 not less than 600. Although these new settlers in a measure, displaced the half-breeds who took to the Saskatchewan valley, the colonization of the Red River was given a great impetus and farming became the standard occupation of the settlers.

This movement naturally led to the foundation of new parishes. Ste Agathe formally established in 1872 was given Rev. Jean-Baptiste Proulx as its first pastor in the following year.

Ste Anne des Chenes dates from the same period and Our Lady of Loreto was also visited. In 1874 St. Mary's church was built in Winnipeg. On the 5th of January, 1877, the parishes of St. Jean Baptiste, St. Joseph and St. Pierre were canonically erected and soon had their resident priests. The parish of St. Leon, first settled in 1877 received a resident pastor in 1879.

Mr. Chas. Lalime was still at work and in 1878 we find him bringing 423 settlers, mostly returned Canadians from New England. Many of these did not find the prairie life to their taste and on returning gave the country such a bad name that for a generation afterwards it was almost impossible to stimulate French Canadian immigration to the Canadian West.

Census of 1881 and 1886.

The official census was taken in Manitoba in 1881 and in 1886; but these were manifestly incomplete and not available for purposes of general comparisons. They show, however, that while the number of Catholic churches was 19 in 1881 it had increased to 24 in 1886. During this period the Catholic population exclusive of the Indians, had increased in the districts enumerated from 11,679 to 14,651. But at the same time in the same territory the total population had grown from 62,260 to 103,640. While the Catholics, in other words, increased 25 per cent., in five years the general population increased 74 per cent. The race was decidedly becoming more than ever unequal. In fact Quebec and Ireland were the only Cath-

Catholic Population.

| | 1901: | 1891: |
|----------------|--------|--------|
| Total Manitoba | 35,672 | 20,571 |
| Brandon | 2,082 | 1,419 |
| Lisgar | 4,228 | 2,533 |
| Macdonald | 3,198 | 1,290 |
| Marquette | 3,100 | 633 |
| Provencher | 11,589 | 8,900 |
| Selkirk | 6,332 | 3,260 |
| Winnipeg | 5,143 | 2,470 |

In Provencher three-fourths of the Catholic population was still French, and in the province it was still one-half French, in 1901. By this time the Irish population of the province had increased to 47,418, 7,324 of whom were in Winnipeg and the others well scattered over the whole province. If the number of Catholics is rightly given it is evident that not one-fourth of the Irish population were Catholics. It is significant with regard to this matter that in 1901, 67,566 residents of Manitoba were born in Ontario and only 8,492 in Quebec. The census of 1901 also showed in the province the presence of 27,265 Germans and 8,931 Austro-Hungarians, a great many of whom were Catholics, the precursors of the large Ruthenian immigration of recent years.

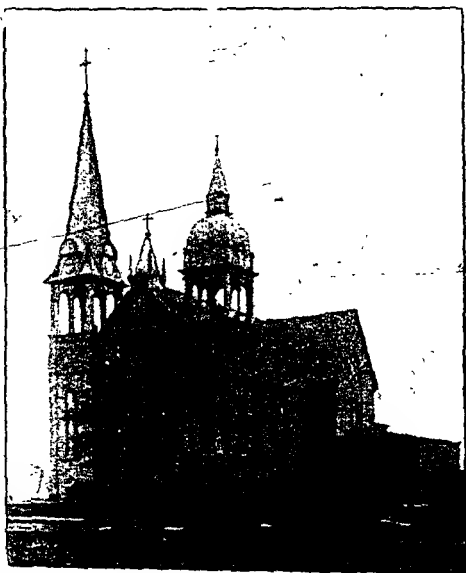
The leading centres of Catholic population outside of Winnipeg in 1901 were St. Boniface town 1,849; Montcalm, 1,952; Lorne, 1,827; De Salaberry, 1,644; La Broquerie, 1,343; Ritchot, 1,825; Taché, 1,004, St. Francois, 1,748.

formed by the Dominion census bureau the tables giving the origin and religion of the people in 1911 will not be ready for publication for some time. In lieu of this rather unreliable source of information, we have, however, a very carefully prepared census of the Catholic population taken at the request of the Archbishop of St. Boniface during the winter of 1910-11, just before the official census was taken by the Dominion. Much of this information is supported by affidavits and, as is the rule in all such cases, the chances are much more probable that a great many Catholics were never counted rather than there could be any exaggeration. We take the totals as we find them given for each diocese.

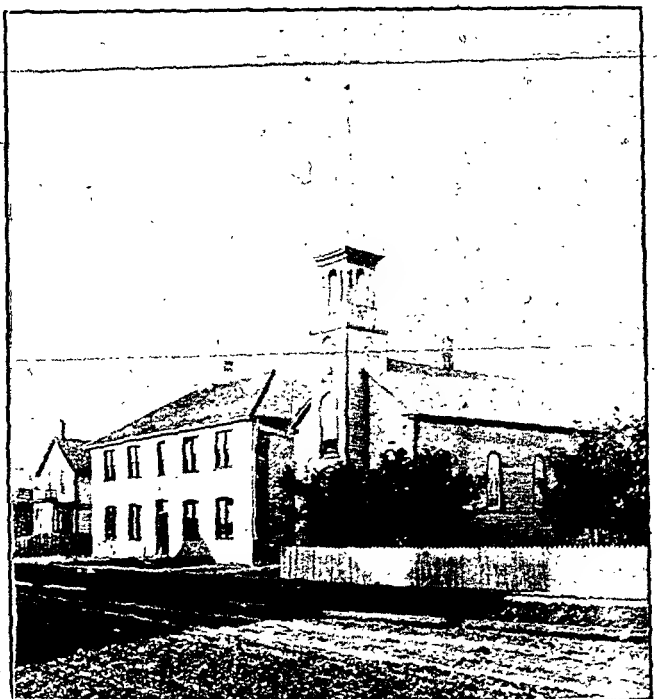
| Language: | St. Boniface: | Regina: | St. Albert: | Prince Albert: |
|---------------|---------------|---------|-------------|----------------|
| French | 29,595 | 15,964 | 18,470 | 9,520 |
| English | 9,485 | 4,211 | 15,150 | 3,500 |
| Polish | 9,369 | 2,295 | | |
| German | 2,062 | 12,470 | 3,470 | 13,000 |
| Hungarian | 138 | 1,519 | | |
| Ruthenian | 32,637 | 13,000 | *13,530 | *14,000 |
| Ukrainians | 2,000 | 1,000 | 4,450 | 1,000 |
| Others | 2,530 | 718 | | |
| Grand totals: | 87,816 | 51,177 | 55,000 | 44,000 |

*Including Polish.

This gives the four dioceses a population of 237,983.



CHURCH OF ST. PIERRE, MAN.,
Parish established in 1877.



OLD CHURCH AND SCHOOL OF REGINA.

olic countries to which the Church in Manitoba could then look for support.

Irish Immigration Largely Protestant.

The number of people of French origin in Manitoba in 1886 was given at 9,634, which showed that they still formed two-thirds of the Catholic population although they were apparently fewer in number than shown in 1871. The number of people of Irish origin increased from 9,886 to 21,283 between 1881 and 1886, and that of people born in Ireland from 1,715 to 3,621. When keeping in mind the slight increase in the number of Catholics other than French it is evident that the bulk of this Irish immigration to Manitoba was promoted by the Orange Lodges of Ontario.

Progress of a Decade.

The progress of the Catholic population in Manitoba from that day and during the following decade of 1891-1901, is best summarized from the following table compiled from the official census:

Catholic Growth in the Territories.

It was during this decade, 1891-1901 that the Catholic population of the territories became larger than that of Manitoba. The increase in the Territories was from 4,443 in 1881 to 13,008 in 1891 and to 39,653 in 1901. In the latter year the Catholic population was distributed as follows between the larger divisions:—

| | |
|-------------------------|--------|
| Alberta | 12,957 |
| Assiniboia | 10,663 |
| Saskatchewan | 6,453 |
| Unorganized Territories | 9,570 |

Again it is significant that in that year, 1901, 28,229 residents of the Territories were natives of Ontario while only 4,075 were natives of Quebec. Taking together the Territories and Manitoba the Catholics then formed one-sixth of the population of the land which they were the first to explore. If Ontario finds the Catholics gaining ground within its own borders, it may at least say that it has sacrificed itself to make the West Protestant, a fact which should also be a lesson for the Catholics on this continent.

At the time of writing this article we are in-

Although this is satisfactory it is by no means surprising. It only shows that Catholic immigration is proportionate to the vast influx of population since the railway systems have been completed. Indeed Catholics are now shown to be about one-fifth of the total population which was the position they occupied in 1871, forty years ago. But with the rapid multiplication of churches and the perfecting of the facilities to impart Christian education there is every reason to hope that Western Canada will become more and more attractive to Catholic immigrants, to the mutual advantage of all members of the Church.

"In vain you will build churches, give missions, found schools—all your works, all your efforts will be destroyed—if you are not able to wield the defensive and offensive weapons of a loyal and sincere Catholic press."
—Pope Pius X.



REV. FATHER DANDURAND, O.M.I.
Dean of the Oblates in Canada.

TIGHT BINDING



Rev. Father Dandurand, O.M.I.



Damase Dandurand, the first Canadian Oblate, and, the dean among 3,000 members of the order, was born near Montreal in 1819. He was of pure French parentage, his grandparents having fled from their homeland during the reign of terror of 1793. Damase Dandurand grew into a weak young man, so that Dr. Wilfrid Nelson, celebrated as a promoter of the Papi neau rebellion, predicted an early death for him, stating that one of his lungs was affected. "Whether Dr. Nelson was right, or not," Fr. Dandurand used to say, with a twinkle, "I do not know."

The young Dandurand completed his seminary course so early that a dispensation from the Pope was necessary before he could be ordained at the age of twenty-two years. Abbe Dandurand was at the archbishop's palace in Montreal when the first four Oblates who came to Canada from France arrived there in December, 1841, and it was he who received them at the door. He immediately expressed his desire to join them, and thus became the first Canadian Oblate. The youthful priest launched into the trying work of preaching missions, which he continued for three years in the eastern townships of Quebec. In 1844 he was appointed to Ottawa, and there as pastor of the cathedral drew up the plans for the big, handsome edifice that now graces the national capital, and supervised its construction. For thirty years, Father Dandurand labored in Ottawa, his exceptional abilities as administrator securing for him the elevation to the vicar-generalship of that important diocese. After that term of arduous labors, Father Dandurand was sent to Europe and the British Isles on a tour to recover his strength.

Returning in 1875, he came west to visit Archbishop Tach  at St. Boniface, the lamented prelate having been a college friend of the vicar-general. Father Dandurand, after many persuasions by the Archbishop, resigned his title in the east, and gave himself up to the west, where he remained.

Being placed in charge of the parish of St. Charles, he spent twenty-four years engaged in pastoral labors, until 1900, when Archbishop Langevin invited him to St. Boniface, where he now occupies the position of chaplain to Hospice Tach .

In 1891, when the Oblates celebrated the fiftieth anniversary of their arrival in Canada at Montreal, Father Dandurand accompanied Mgr. Tach , and was much lionized. On the 10th of July, 1891, the golden jubilee of his ordination was celebrated with great pomp in St. Boniface. Mgr. Tach  had taken the initiative, and placed his palace and cathedral at the disposal of the Oblates for the occasion. The hero received the homage of Oblates, who were gathered for their annual retreat, those of the citizens of St. Boniface; and a golden chalice was presented to him by Mgr. Duhamel, the archbishop of Ottawa, as an offering from his former parishioners in the capital. The next day, he celebrated mass in the cathedral before several bishops, members of the clergy, and a large congregation. After he had retired to the archbishop's palace, news was sent to Montreal that Father Dandurand had died. The superior of the order, seeing

the item in several papers, took it for granted that it was true, and ordered the ordinary prayers, and entry in the records of the order. But, far from being really dead, he remains very active to the last. He performs the many duties of his chaplaincy, and observes the rigorous regulations of his community, even to the fasting during the Lenten season. After rising at 5 o'clock daily, he says mass at the hospice at 6, breakfasting at 7 o'clock. The remainder of the day is taken up with miscellaneous duties, including the teaching of catechism, the hearing of confessions, etc., for about 140 boys, girls, and nuns of the hospice. He still follows current topics of the day with a lively interest and none could tell a story with more youthful mirth. He is a favorite in the archbishop's palace, and generally accompanies the archbishop, when His Grace goes to celebrate pontifical high mass in nearby parishes, generally acting as master of ceremonies. Owing to his long career in the priesthood, it is sometimes given him to bury persons he had baptized and had followed through life.



SYNOPSIS OF CANADIAN NORTHWEST LAND REGULATIONS.

Any person who is the sole head of a family, or any male over 18 years old, may homestead a quarter section of available Dominion land in Manitoba, Saskatchewan or Alberta. The applicant must appear in person at the Dominion Lands Agency or Sub-Agency for the district. Entry by proxy may be made at any agency, on certain conditions by father, mother, son, daughter, brother or sister of intending homesteader.

Duties.—Six months' residence upon and cultivation of the land in each of three years. A homesteader may live within nine miles of his homestead on a farm of at least 80 acres solely owned and occupied by him or by his father, mother, son, daughter, brother or sister.

In certain districts a homesteader in good standing, may pre-empt a quarter-section alongside his homestead. Price \$3.00 per acre.

Duties.—Must reside upon the homestead or pre-emption six months in each of six years from date of homestead entry (including the time required to earn homestead patent) and cultivate fifty acres extra.

A homesteader who has exhausted his homestead right and cannot obtain a pre-emption may enter for a purchased-homestead in certain districts. Price \$3.00 per acre.

Duties.—Must reside six months in each of three years, cultivate fifty acres and erect a house worth 300.00.

W. W. CORY,

Deputy of the Minister of the Interior.

N.B.—Unauthorized publication of this advertisement will not be paid for.

RECORD OF THE CATHOLIC CHURCH IN AIDING POPULAR EDUCATION

There is no subject on which the Catholic Church has been more viciously attacked and more unceasingly misrepresented by her enemies than that of education. Instinctively those who aim at the destruction of true Christianity have felt that if they could but discredit the value of Catholic teaching and convince the listening masses that the Church is a hotbed of ignorance and superstitions their battle would be won. Fortunately, through all the ages the services rendered by the Catholic clergy to the cause of learning and popular education have been so striking, so self-evident that even the most credulous could not be blinded. It has been so in Western Canada as in every other part of the world. Slandered, hampered in her work and persecuted in every possible way by hostile powers, the Church has not only been first in the field; she has remained the leader in the path of progress and extension of education to the most remote communities.

Mgr. Provencher's Early Work.

It was one of Bishop Plessis' instructions to Mgr. Provencher when he first sent him to the Red River to watch over the education of the young, and with what zeal these orders have ever been kept in mind, all history is there to tell. No sooner could four walls and a roof be put up than Mgr. Provencher had opened a school over which he presided himself, while his companion, Rev. Mr. Belcourt, did the same in Pembina with remarkable success, the teachers following the half-breed families in their migrations during the great buffalo hunts. The needs of education were the first put forward in the appeals made for aid to Lower Canada. Contributions of books, yet so scarce in every part of North America, were continually solicited.

The priests put their wide range of knowledge at the disposal of the boys, trying to teach each according to his special aptitude and station in life. Thus while Latin and the classics were open to those who gave any promise in that direction, Mr. Belcourt at the cost of great sacrifice established the mission of St. Paul on the Assiniboine to teach farming and the mechanical arts to half-breeds and Indians. In another part of this issue the praise given by the American writer, Keating, to the Catholic schools as they were already in 1823 is recorded. In that same year Mgr. Provencher began earnestly to lay the foundations of his college and by 1827 he began taking boarders. At the same time the prelate did not forget the girls, and he was looking around for female teachers. Writing under date of the 15th of January, 1819, to Mgr. Plessis, he says: "Already, if we had sisters for the education of the girls, they would find something to do here. . . . I do not believe it inopportune to think of this." There being but little promise of success in that direction, he turned to Pembina, where a settler named Nolin had three educated daughters. For several years he persevered in his solicitations and at last he was rewarded.

First School for Girls.

In 1829 Angelique Nolin came to St. Boniface and opened the first school for girls in the West. The work was extended to St. Francois-Xavier shortly after. Not satisfied with having French and English taught to the girls, Mgr. Provencher wished them to get some notion of domestic science, a thing most urgently needed on the Red River. In 1838 he brought from Lower Canada two women and the necessary material for an industrial school, where weaving was to be taught. So favorably were these efforts looked upon by those interested in the country that the Hudson's Bay Company early began to contribute to the support of the Catholic schools.

Advent of Grey Nuns.

Still Mgr. Provencher did not rest satisfied. He wanted an organization more permanently reliable than female lay teachers who get mar-

ried often when the school is in greatest need of them and at last, in 1844, he had the happiness of welcoming four Grey Nuns, the Sisters of Charity, who have played such a large part in the educational and charitable work of the Dominion during the last seventy years. Taking temporary quarters in the old bishop's palace the Sisters immediately began their work. In 1846 they started the erection of their first convent at St. Boniface, progress on which, for many reasons was very slow. But this did not interfere with the popularity of their school which was attended by many Protestant young ladies as well as by the children of Catholics. In 1850 the nuns established themselves at St. Francois and in 1858 at St. Norbert. About this time it was arranged that Grey Nuns should be sent to all the important missions in the West, so that henceforth their labors in opening schools, orphanages, hospitals and other charitable institutions were co-extensive with the progress of Catholicism even to the Arctic circle.

Establishment of a College.

Mgr. Provencher was now left more free to concentrate his attention upon the education of the boys. Rev. Fr. Thibault and some other priests were alternately assigned specially to

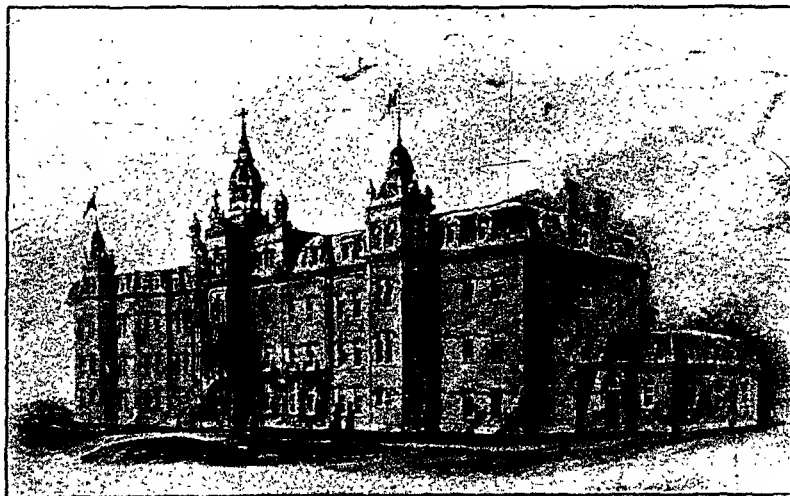
undertaken. It was ready for occupation the following September. Rev. Fr. Despatis having resigned in the meanwhile Rev. M. Cherrier was appointed rector. In 1885, Mgr. Taché succeeded in inducing the Jesuit Fathers to take over the institution which has attained new renown under their direction.

School Opened in Winnipeg.

While thus providing for higher education in St. Boniface, Mgr. Taché had also laid good foundations for the future of Winnipeg.

Up to 1869 Catholics on the west side of the Red River or Fort Garry Settlement, opposite St. Boniface, belonged to and attended the cathedral parish of that town and their children attended school in St. Boniface. The crossing of the river was attended with great difficulties except in winter. Archbishop Taché, feeling their awkward situation, desired to give them school facilities on their side of the river. But his resources were small, and he had not an inch of land on the other side.

On the 1st of May, 1869, a Protestant school was to be opened in the settlement by Archdeacon McLean, the late Bishop of Saskatchewan, for the children of his more numerous flock. Bishop Taché desired to give his little



ST. BONIFACE COLLEGE

direct the studies. It was not, however, until 1855 that Mgr. Taché undertook the erection of a special building for the institution, 60x34 feet. By 1857 it was completed and the Brothers of the Christian Schools were in charge, with 50 pupils enrolled. The Brothers, however, did not take kindly to Western life and in 1860 they returned East. Thereupon Rev. Fr. Lefloch was placed in charge, with Mr. Oram as professor of English. Later we find Father Vegreville in charge, then Father Lavoie, who was superior from 1869 to 1877. Mgr. Taché, indeed had always hoped that the college might be taken over entirely by the Oblates, but as the order could not spare men for this work, the institution was re-organized at the time it became affiliated to the University of Manitoba. The first representatives of the college on the Council of the University of Manitoba were Mgr. Taché, Rev. Father Lavoie, Rev. Geo. Dugas and Rev. Forget Despatis, O.M.I., with Messrs. J. Dubuc, J. N. A. Provencher and E. W. Jarvis, while Mr. Jos. Royal became vice-chancellor of the University. Rev. Forget Despatis became at the same time rector of St. Boniface college, with nine professors and 150 pupils under him.

Jesuit Fathers Arrive.

In fact with the influx of population, the institution was growing so rapidly, that in 1880 the erection of new college buildings was un-

flock the same advantage. Moreover, the Governor of the colony, Hon. Mr. Mactavish, insisted on his lordship opening a Catholic school simultaneously with the other, as an easier means of having a separate one for his own children.

At the end of April, Bishop Taché sent Father McCarthy, O.M.I., whom he had ordained priest at St. Boniface the 24th January previous, who is at present at Duluth, Minn., across to find a place to rent temporarily, for a school. All suitable and available places in the village were held by persons of such strong anti-Catholic feeling, that the sight of a priest would shut off any arrangement. The Rev. Father called on a young Irish Catholic merchant (Mr. Kennedy) who was popular among the settlers, to see if he could help him in the matter. Mr. Kennedy, full of zeal for the cause, undertook the task of getting a place. He went to a friendly neighbor of his, William Drever, Jr., to rent two rooms in his house. Mr. Drever had rented the east half of the house to Mr. Lusted; (the former carriage maker) both landlord and tenant being very pronounced Protestants. Mr. Drever hesitated and inquired of Mr. Kennedy his object in renting the room, in spite of his irreproachable standing in the community. Mr. Kennedy said he would not press his request as Mr. Drever seemed to fear him and added

jokingly that there was nothing strange in a young bachelor looking for rooms. However, Drever gave him the keys of the west side of the house for six months, for which Mr. Kennedy paid the rent in advance. Having the place he returned to Fr. McCarthy with the keys, who immediately placed them in the hands of Bishop Taché. His Lordship made known his project of opening a school on the west bank of the river, to the Sisters of Charity of St. Boniface, and requested them to take charge of it. This devoted community accepted the arduous task. Father McCarthy lost no time in notifying parents in the locality of the good news. Sisters St. Theres

Success at Colonial Exhibition.

Accepted as part of the educational system of the Province by the constitution and the laws enacted at the origin of the Province the Catholic schools of Manitoba continued to multiply and flourish under the care of the Catholic Board of Education and in 1887, at the Colonial Exhibition which accompanied the first Queen's jubilee, these institutions sent an exhibit of school work that was universally admired.

The Canadian Gazette, of London, and other papers gave it the highest praise; but more convincing still were the awards made by the

ed to 3,569. While only one-seventh of the Protestant population of Winnipeg attended school, the attendance at the Catholic schools was one-quarter of the total Catholic population.

THE JESUITS AND ST. BONIFACE COLLEGE

The general history of the Society of Jesus since its foundation by St. Ignace of Loyola in 1535 is so well known that it would be superfluous to undertake a sketch of it here. Surviving all persecutions the society has now 16,471 religious divided in 27 provinces. In Canada, where it led the way in missionary exploration, the society was able to establish a new province on the 1st of June, 1842, and it now has forty establishments and 371 religious. It resumed its missions on lake Superior as early as 1846 and now has more than twenty-five Fathers in the diocese of Sault Ste Marie. In 1885, upon the earnest solicitation of Mgr. Taché the Jesuits undertook the direction of the college of St. Joseph of St. Boniface. On June 22, Rev. Father Lory, S. J. was appointed in Rome as head of the College and the announcement of the change from secular to regular clergy, with the Society of Jesus in charge was made at the commencement exercises.

Since the advent of the Jesuits the rector have been: Rev. Hypolite Lory, June 22, 1885. Rev. X. Renaud, Dec. 16, 1890, became Provincial.

Rev. Henri Hudon, August 17, 1891, Retired. Rev. Remigius Chartier, Sept. 6, 1894. Sent to Sudbury, Ont.

Rev. Julian Paquin, August 28, 1893. Retired in illness.

Rev. Hyacinth Hudon, Jan. 3, 1900. Recalled to Montreal.

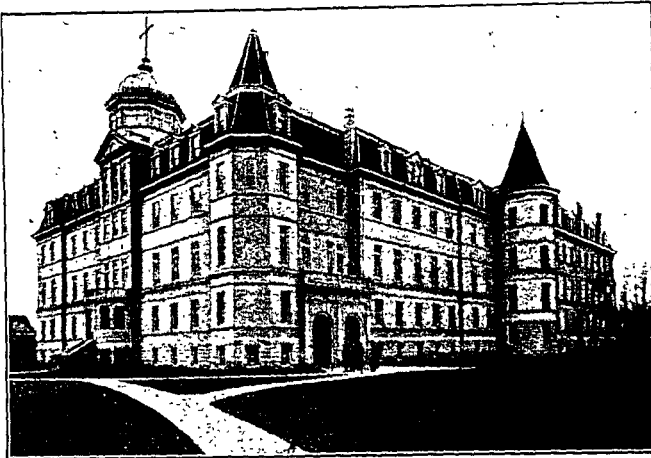
Rev. James Dugas, Sept. 23, 1903. Retired to Montreal.

Rev. Telephore Filiatrault, Sept. 17, 1908.

Rev. C. Carrier, 1910; appointed provincial of the order for British America in February, 1912.

Rev. F. Jean, present rector.

In 1905 it became absolutely necessary to enlarge the college by the addition of an octagonal wing, 90 x 96 feet, and four stories high. It was planned not only to enlarge the floor space in the college by two-thirds, but also to add beauty to the outward appearance. Provisions were made in the plans for further extensions, which were so soon to become necessary. The ground floor of this wing was divided in two recreation rooms which could be converted into a hall for public entertainments, a stage being provided. The second floor contains separated study halls for junior and senior pupils. On the third floor is the



ST. MARY'S ACADEMY, Winnipeg.

and the late Sister McDougall were appointed by their Superiors to inaugurate the school.

On the morning of the 1st of May, 1869 these two ladies started on foot for Mr. Drever's cottage. At that time they had to cross the Red river above the junction with the Assiniboine, and then walk from Fort Garry to their destination, often in mud and water. (Sidewalks are a modern institution). After the day's school work they returned home to St. Boniface. Thus these two sisters had the route to walk twice every school day, in fine or bad weather. The other Sisters who replaced the two first named, during the five years the Grey Nuns kept this school were Sister Curran, (now in Montreal) Sister Allard (sister of Rev. Father J. Allard, now in the United States), Sister O'Brien (now at St. Boniface), Sister Lafrance, and the late Sister Mary Catherine Davitt. We are happy to record the names of these ladies, heroines of charity, and pioneers of Catholicity in Fort Garry Settlement, now Winnipeg.

The difficulties the Sisters had to contend with in conducting the school were increased by the bigoted incivility of the occupants of the house, who deprived these ladies and their pupils of access thereto through the front entrance. Other indignities were borne patiently by the nuns, till Mr. Drever offered to Bishop Taché the purchase of the whole house, and lots belonging to it. This purchase was willingly accepted by the Bishop and effected in the beginning of the following month of June. The Sisters, being thus proprietors of the house, took a Catholic revenge on their fellow tenant persecutors, by allowing them to remain, rent free, till they could conveniently procure lodgings elsewhere.

In 1874 Rev. F. Lacombe brought four Sisters of the Holy Names of Jesus of the Grey Nuns. These were Sisters Cadieux, Duhamel, Lynch and Nault. The coming of the new teaching order, one of the most celebrated in America, marks an epoch in the history of Catholic education in the West. They were destined to relieve the Grey Nuns of their school work in Winnipeg and St. Boniface and to found convents which have a national reputation. At this time (1874) there were already eighteen Catholic schools in Manitoba, and the number was to grow with the establishment of every new church by immigrants.

Another instance of progress was the establishment of the first Catholic paper, Le Metis, in 1871, which had as editor such men as Hon. Jos Royal and Chief Justice Dubuc.

judges. Diplomas and medals were sent to the academy of the Grey Nuns at St. Boniface, to that of the Sisters of the Holy Names and the Brother's school at Winnipeg, as well as to the schools of the Grey Nuns at St. Norbert, Ste Anne, St. Vital, St. Francois-Xavier and the school of Madame Mulaira at St. Agathe.

Such was the educational system built up by Catholics which it was soon proposed to destroy by the most unjust and uncalled for legislation which Canada had yet seen. At the time when the persecution laws were being framed the appreciation of these schools by the people was shown conclusively by the increase in attendance. In 1884 the number of children attending the Catholic schools in the province was 2,627, and in 1887 it had increased



A CORNER OF THE PAINTING STUDIO, ST. MARY'S ACADEMY, Winnipeg.

chapel and class rooms. The fourth floor is a large and airy dormitory. This extension cost the Fathers \$50,000.

The college, which is situated across the Red River from Winnipeg, in the city of St. Boniface, thus enjoys all the advantages of city communications, without the corresponding disadvantages. Its situation also renders it easy of access by means of the several railway lines entering Winnipeg. Ample playgrounds, shaded with oaks and poplars and equipped with thorough athletic and gymnastic appliances, together with recreation halls for indoor games and two large skating rinks for winter sports, all combine to provide for the physical well-being of the students.

The University of Manitoba is the only teaching body legally authorized to confer degrees in Manitoba. St. Boniface College is an integral factor in the University by the same right and on the same footing as the other colleges, St. John's, Manitoba and Wesley, over which its seniority in point of time gives it official precedence. The college has its representatives on the Council and Board of Studies of the University and on different Examiners' Committees.

Although affiliated to the University, the College has nevertheless the free choice of its professors and methods of teaching, as well as "the entire management of its internal affairs, studies, worship and religious teaching" (University Act, sec. 27). The University, furthermore, grants to the St. Boniface College, in History, French, Literature and Philosophy, special courses, officially recognized, which allow of the fullest Catholic teaching.

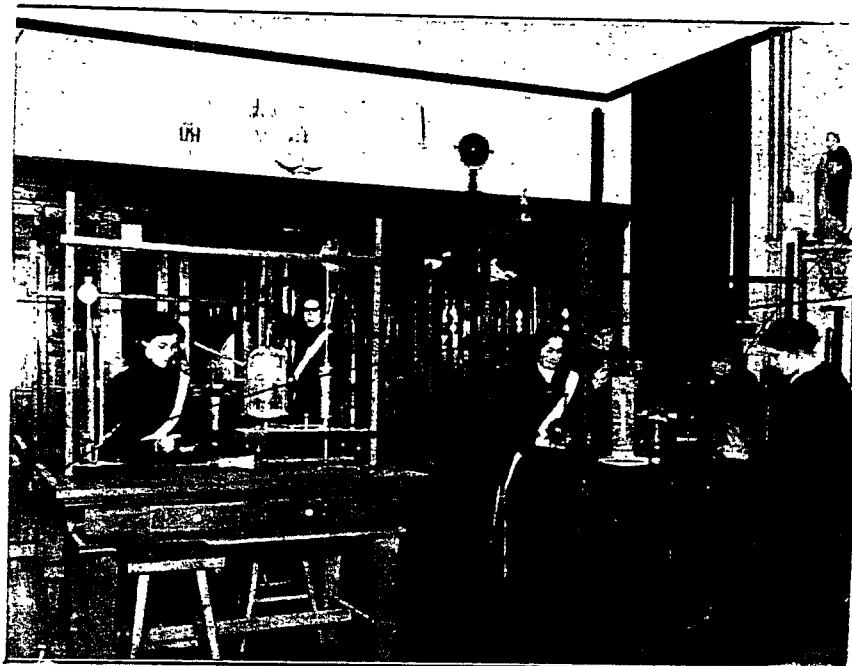
The past success of St. Boniface students in their yearly University competitions with students from other colleges as well as the many capable graduates who have issued from this college, are a sufficient proof that its organization affords solid secular training together with a thoroughly Catholic atmosphere.

People of many languages have contributed to build up our Canadian West. Hence the college is quite cosmopolitan. French and English students however, are in great majority; therefore English and French are the two official languages of the college. A double course of studies has been organized so that French and English students may pursue their classical studies and develop their literary powers in their respective language.

The French language has been chosen as one of the optional subjects of the University Course, as much for its intrinsic literary value, as for its utility in our mixed communities. English students have a splendid opportunity of learning it in a practical way, even outside of class, in their daily relations with the French students.

The Jesuits teaching has found so much favor in the West that they have been invited to establish a college in Edmonton, which will be opened within twelve months.

of God in the great Northwest, came from Hochelaga, near Montreal, where their Mother House was situated, and where a large boarding school under the direction of the Sisters,



PHYSICAL LABORATORY, ST. MARY'S ACADEMY, Winnipeg.

ST. MARY'S ACADEMY.

Among the educational institutions of the Northwest, St. Mary's Academy deservedly holds a prominent place. The present large convent, on the corner of Academy Road and Wellington Crescent, is the third building occupied by the Sisters of the Holy Names of Jesus and Mary since their arrival in Winnipeg thirty-eight years ago. A small house on Notre Dame Avenue East then sufficed for the needs of our Catholic children and of the four pioneer nuns who, in 1874, came from Montreal to instruct them. The names of these devoted Sisters were Mother John of God, Sister M. Florentine, Sister Electa of the Sacred Heart, and Sister M. Elie.

This little band of missionaries, small in number but filled with zeal to extend the reign

had already acquired a well-grounded fame as an educational institution. In those days, before the great railroad lines had established an easy and rapid communication between the Eastern and Western provinces, the four Sisters who bravely bade farewell to friends and relatives in order to labor for the education of the young in distant Manitoba, had to face the hardships of a long and inconvenient journey of thirteen days. However, their hearts were full of courage, and, escorted by the venerable missionary, Reverend Father A. Lacombe, O.M.I., the four Sisters of the Holy Names finally reached their destination, and offered their willing service to His Grace, Archbishop A. Taché who had invited them to undertake the work of education in his rapidly growing diocese. Until this time, the fall of 1874, this work had been carried on by the Grey Nuns together with their other works of charity; but, owing to the growing needs of his diocese from the rapid increase of population, the Archbishop now deemed it advisable to call in the aid of a purely teaching order for the instruction of the young members of his flock. However, the most cordial relations have always existed between the two communities, each eager to see the good works of the other flourishing. The four pioneer Sisters, with Mother John of God as the first Superior, opened their classes on the first of September, 1874, with 19 pupils, a very tiny grain of mustard seed in the Lord's vineyard, but destined to grow and spread its branches to a goodly extent before many years had passed.

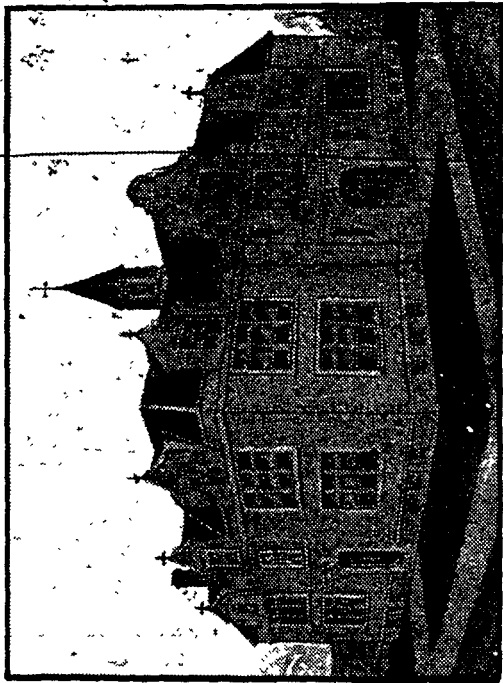
We may here mention the branch schools established in Winnipeg by the Sisters of the Holy Names, as the Catholic families of the city divided into different parishes. The school of the Immaculate Conception was founded in 1883; St. Mary's school, known first as the School of the Holy Angels, in 1885; the Sacred Heart School, designed especially for the needs of French Canadian families, in 1906; and St. Ignatius' School, at Fort Rouge, in September of the present school year, 1911-12.

As the number of pupils attending the first little school rapidly increased, a larger building was required for their accommodation, and, in 1881, a new convent of greater size and attractiveness was built on the opposite side of Notre Dame Avenue. Here, for twenty-three years, the Sisters carried on their work of education, becoming daily better known and appreciated by the many families, Catholic and Protestant, who confided their daughters to the Sisters' careful training.

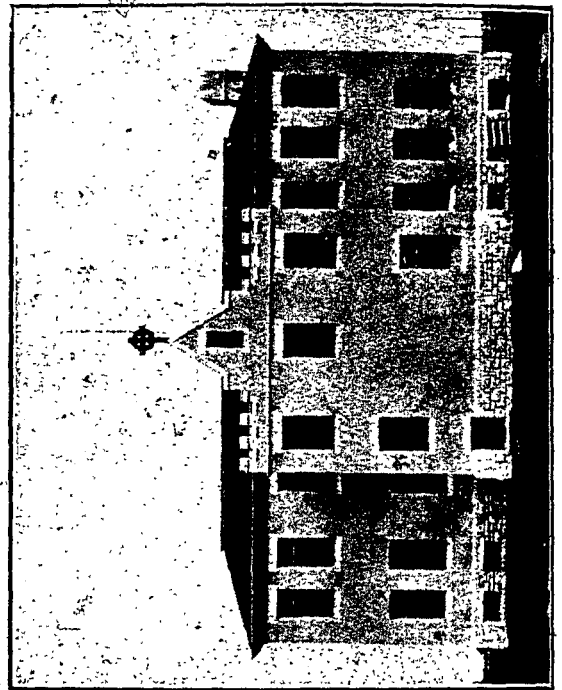


CHEMISTRY CLASS, ST. MARY'S ACADEMY, Winnipeg.

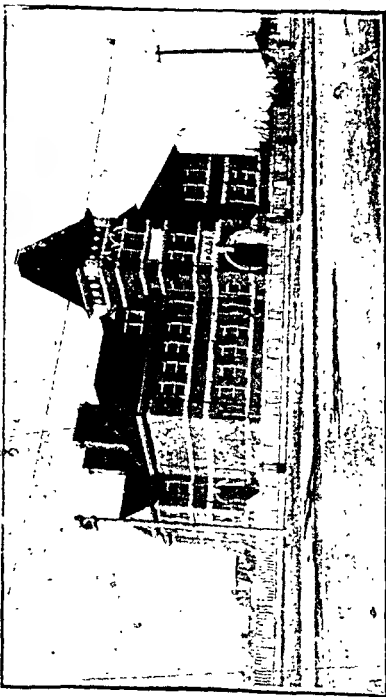
TYPICAL CATHOLIC SCHOOLS



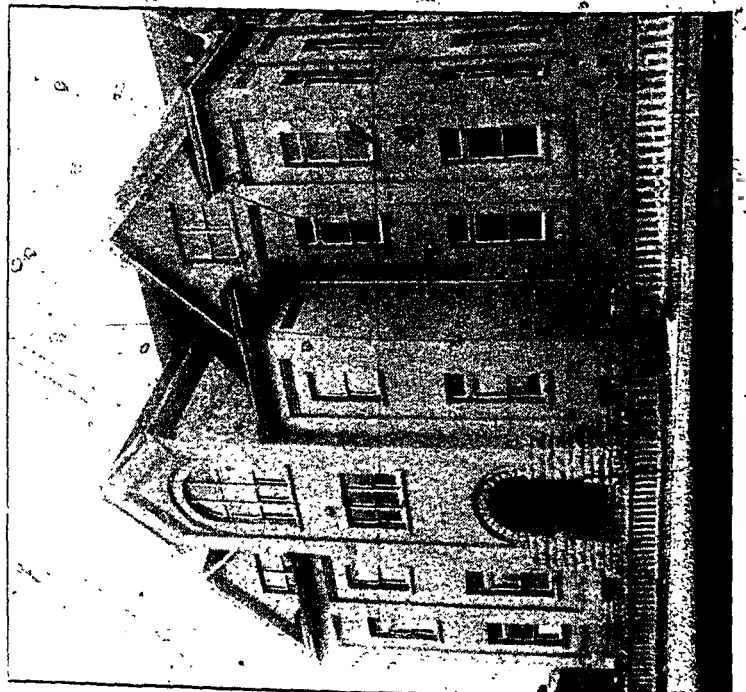
GRATON SEPARATE SCHOOL, REGINA.



ST. EDWARD'S INDEPENDENT SCHOOL, WINNIPEG.



SEPARATE SCHOOL, CALGARY.



HOLY GHOST INDEPENDENT SCHOOL, WINNIPEG.

After administering the affairs of the Academy with prudence and zeal for twelve years, Mother John of God was replaced in her charge of Superior by Mother M. Rosary, who remained, however, but one year in Manitoba, being recalled to the Mother House in Montreal to fill the responsible position of Mistress of Novices.

After her departure, no one was surprised, and all, Sisters, pupils, and friends of the Academy were pleased at the announcement that Mother Martin of the Ascension had been appointed to fill the vacant post. The new Superior had already spent twelve years in

While the exterior appearance of the building is massive but simple, the interior is even more attractive, much care having been taken to make the various apartments beautiful as well as serviceable—a fact to which the many visitors who flock to the convent on Sunday and Thursday afternoon, render enthusiastic testimony. The numerous rooms, large, well aired, and well lighted, are devoted to the many purposes now deemed necessary to a complete system of education, and each is equipped with the apparatus and scientific appliances requisite for the special branch there pursued. The need of so large a building is

each year by the scholars, and their artistic pieces add much interest to the exhibition of works held in the Convent at the end of June.

The young ladies receive a careful training in all branches of needlework, mending, plain sewing, dressmaking, embroidery, etc., of which they are required to furnish samples in the course of the school-term. These works are offered for public inspection at the close of the scholastic year, and all persons desiring to examine them are invited to visit the convent on the exhibition days at the end of June.

The number of students now registered at the Academy is 343, and the attendance is constantly increasing.

ST. BONIFACE CONVENT.

No less creditable to the Sisters of the Holy Names is the new St. Joseph's Academy, in St. Boniface, the foundation of which dates back only to 1897. In that year, the Grey Nuns having asked Mgr. Langevin to relieve them of the direction of the boarding school which they had established in St. Boniface, Rev. mother Jean de Dieu, assistant-general of the Sisters of the Holy Names, was delegated to examine the situation, and upon her favorable report, the construction of a convent was commenced in April, 1898, on Provencher street. His Grace had donated the site between Des Meurons and Cathedral streets. The building then erected by Mr. J. A. Senecal was 40 x 45 feet and cost \$10,000. The corner stone was blessed on the 15th of May, 1898, by Mgr. Ritchot. Rev. A. Cherrier delivered the sermon. On the 26th of August Rev. Sister Marie Hortense, first superior, accompanied by five other sisters arrived in St. Boniface. Mgr. Langevin said the first mass in the chapel of the convent on the 30th of the same month. On the 6th of September the classes opened with 118 pupils, but it was only on the second day that two boarders offered themselves, the Misses Philomene and Eugenie Guay. The following year the number of boarders was again only eleven and in 1899-1900, it was twenty, although the total number of pupils in those years exceeded two hundred.

The following year Sister M. Laurent became superior, with seven assistants, being succeeded in 1902 by sister Mechtilde du St. Sacrament. The number of boarders now reached forty-six. A more favorable arrangement had been made with the school board, the Sisters during 1903 enlarged their establishment by the construction of two wings, each 30 x 55. The increase in the number of pupils and boarders rewarded the Sisters for their enterprise, although they were now burdened with a heavy debt. Most gratifying also was the success of the pupils of the convent at the



ST. BONIFACE CONVENT.

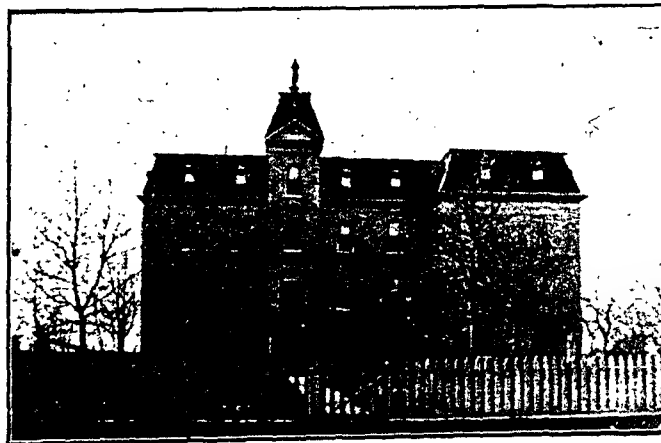
Winnipeg, and was well known and esteemed for her devoted labors in the cause of education as also for the administrative ability. Reverend Mother Martin remained in office until 1893, when she was recalled to the Mother House to occupy a more important position, and finally to become Superior General of the whole Order, a trust which she still most worthily fulfils.

During the administration of the next Superior, Mother Angelica of Mary, an important measure was taken in the development of St. Mary's Academy. As the number of pupils was constantly increasing, and the convent afforded insufficient accommodation for them, and also as the need was felt of moving farther away from what was fast becoming a business quarter of the city, the Sisters decided to choose another and a better locality for their Academy. To this project, His Grace, Archbishop Langevin, who is ever foremost in every plan for the advancement of education, lent his kindly encouragement and cordial approbation.

In 1903, after careful deliberation and with the advice of prudent friends, among whom the Reverend D. Guillet, O.M.I., and Mr. Edward Cass deserve to be especially mentioned, Mother Angelica of Mary decided to purchase a fine piece of ground in Crescentwood, at the west end of the city, for the new Convent. The land at that time was little better than a wilderness, and many doubts were expressed as to the wisdom of the selection. But time has fully justified the Sisters' choice and that of the good Oblate Fathers who urged the purchase, and today all friends of the nuns congratulate them on the fine site they possess, and take pride in the handsome building which crowns it. New streets were opened on every side of the convent grounds, handsome residences sprang up along these avenues, and trolley-cars were soon running over the paved ways, making easy connection between the residential and the business portions of the city; so that now the most desirable as well as the most beautiful section of Winnipeg is undoubtedly the neighborhood of St. Mary's Academy.

evident when it is understood that several distinct courses of study are followed by the students of the Academy, embracing the Matriculation and University Course, a Commercial Course affiliated with the Winnipeg Business College, and the Teacher's Course of Manitoba, providing the Third, Second, and First Class Certificates conferred by the Department of Education.

The advantages afforded for a thorough training in Music have attracted to the convent many



ST. JOHN BAPTIST CONVENT.

students of that art. The Academy is affiliated with the University of Toronto, and each year a large number of pupils pass successfully the examinations required to obtain the various certificates—Primary, Junior, and Senior.

One of the most attractive features of the Academy is the Art Studio, in which instruction is given in Drawing, Porcelain Painting, Oil and Water Colors, Pastel, and Pyrography. Much beautiful work of this kind is done

ing with honors in 1905. This success has been continuous, this year 52 out of 55 pupils being Normal school examinations, 14 out of 15 pass-successful at the examinations. The school commissioners now give gold medals to the pupils passing for second class diplomas and silver medals to those passing for third class diplomas. Several pupils have also received gold medals for their success in passing the musical examinations of the University of

Toronto to which the Academy is now affiliated.

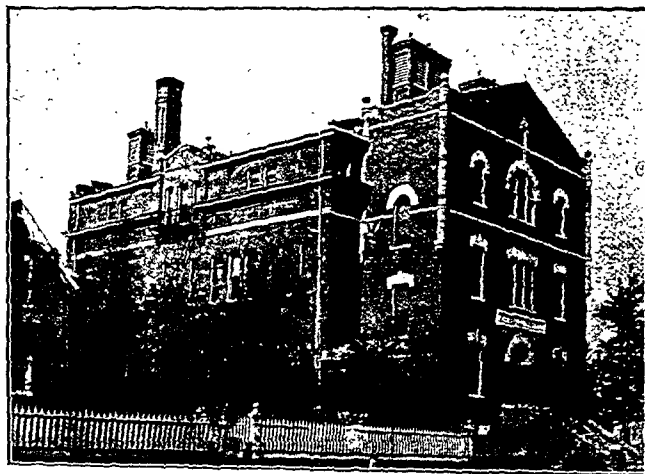
In September, 1911, Rev. mother Jean Gualbert became superior. The personnel of the convent now consisted of twenty Sisters, 104 boarders, 15 half-boarders, and 425 outside pupils. The necessity of more commodious quarters had been urgent for some time and in June, 1911, the Sisters entered into a contract with the school board for the erection of a new school for girls adjoining the boarding convent which they had contemplated for themselves. Work on these buildings was commenced on the 15th of June following and were nearing completion when a disastrous fire razed the convent to the ground. The work of reconstruction, however, was begun with vigor and the original programme will be carried out with but short delay.

Convent of St. Jean Baptiste.

The convent of the Sisters of the Holy Names in St. Jean Baptiste was established in 1895 and is fully up to the standard of the other institutions of the order. The course of studies is that prescribed by the Board of Education of Manitoba.

Convent of St. Pierre.

The convent of St. Pierre is also in charge of the Sisters of the Holy Names. It was established on the 9th of April, 1886, destroyed by fire in December, 1899, so that rebuilding could not begin till the following spring. Classes were reopened in October, 1900. The silver jubilee of the institution was celebrated in July, 1911. The personnel now consists of seven Sisters. Last year there were thirty boarders and 100 outside pupils.



SEPARATE SCHOOL OF THE SISTERS FAITHFUL COMPANION OF JESUS, Edmonton.

THE FAITHFUL COMPANION OF JESUS IN EDMONTON

Some convents of the Sisters of the Faithful Companions of Jesus were already established in the Northwest when in September, 1888, five missionary Sisters left Calgary to open a small foundation in Edmonton.

As there were no trains in those days they travelled in wagons, accompanied by Rev. Père Grandin who acted as guide and chaplain, saying mass in a tent every morning. They were nearly two weeks on the road, camping at night, and proceeding on their slow journey by day, fording on their way the Red Deer River and the Saskatchewan. At Rabbit Hill (now called Hobbema) Rev. Père Gabillon offered them hospitality in passing, and gave them a long remembered supper consisting of wild cat meat which, however, the Sisters did not relish very much.

The Roman Catholic mission in Edmonton, under the care of the O. M. I., then consisted of a small wooden church with the little missionary house joined to it. This became the new convent, and the first in Edmonton.

The same year a two-room school house was built, also accommodation for the residing priest who was at the time, the late Rev. Père Touquet.

The Sisters started school with about 50 to 60 children, Métis and White; the pupils learned French, English and all the branches of study then taught in the other little school of Edmonton.

The good Sisters had also charge of the church, the choir music, the Father's house and meals for the passing missionaries from the North, who welcomed the sight of white bread and convent soup!

The work went on increasing, so that in 1890 it was necessary to build a real convent. The old church was removed and a brick house erected on the spot, this was connected with the school and made a more spacious building into which boarders were received the following year. Then began the regular lessons, courses preparatory to examinations, fine arts, needle work, etc.

In 1890 also, the Sisters of the Faithful Companions of Jesus opened the first Catholic school in South Edmonton, across the river One, or sometimes two nuns went there every day, driving early in the morning and coming back in the evening; this meant many a hardship, in all kinds of weather, with the difficulty of crossing the river on the ice or on the ferry, with steep sliding banks of mud or frozen snow on either side, for there was no bridge across the river then.

About the year 1898, the Faithful Companions of Jesus opened a night school for Ruthenian and Polish girls who were coming to the city in great numbers. They were taught to speak English as well as reading and writing for the most advanced; they also learned cutting out, plain sewing and dress making. They were instructed in our holy religion which most of them completely ignored, being Catholic only in name. They sang hymns and said prayers in their own language, had Sunday school meetings at the convent and were helped in every way to be faithful to God.

This work was very dear to the late Right Rev. Bishop Grandin who gave it many encouragements and blessings, as well as the help of zealous priests, Rev. Père Jan in particular.

This school lasted until the coming of the Rev. Basilian Fathers and the Sisters, Servants of Mary of Greek rite, who took charge of their own good people.

In 1905 the Sisters opened a private French school, "L'Académie St. Jean Baptiste." Two French Sisters took charge of the classes and the children soon increased to the number of sixty. But when the Primary French class under government was opened in the Separate school, so many of the pupils joined it, that the Sisters were obliged to close the Academy.

In 1907 the little classes of the convent school were exchanged for the large and beautiful rooms of the Roman Catholic Separate school, 3rd Street. The pupils now number nearly three hundred.

In 1905 a second Roman Catholic Separate school was wanted in the newly formed parish of the Immaculate Conception, East End. Two of the Sisters began the work in a little frame building which was soon replaced by the handsome brick structure with eight class rooms, which is now in use on Kineshino Avenue.

As the city developed, the Sisters felt the need of a second convent and boarding school. The work of erection began in 1909 and early in January, 1910, St. Anne's Convent was solemnly blessed by His Lordship, Mgr. Legal.

THE SPLENDID WORK OF THE RELIGIOUS ORDERS AND THEIR GREAT INCREASE

THE GREY NUNS.

The Sisters of Charity, popularly known as the Grey Nuns, were for a quarter of a century the only assistants to the missionaries in all the Western missions; as teachers and supervisors of charitable and hospitable work, and they still maintain the most important institutions of that kind in all the Western provinces, although confining themselves more and more to hospital work.

This zealous congregation has found favor in all parts of Canada because it is thoroughly Canadian, one might even say Western. The foundress, Venerable Marie-Marguerite Dufrost de La Jemmerais (Madame d'Youville), was indeed a niece of Laverendrye, the explorer, and her brother had been one of the exploring parties. She formed the community in Montreal in 1738. There were at first only four members and their object was to provide

a refuge for the aged and infirm. In 1753 the little association received the royal sanction with the title to the General Hospital of Montreal which they have since maintained. They then adopted their present dress, and the rules of the order were approved by Mgr. de Pontbriand. Thus were laid the foundations of the present constitutions which were approved by Leo XIII in July, 1880. Besides the three

vows of poverty, chastity and obedience, the sisters pledge themselves to devote their lives to suffering humanity. Montreal alone possesses fifteen charitable institutions under the care of the Grey Nuns. Besides having given birth to several kindred orders, the mother house at Montreal had under its jurisdiction, in 1910, 59 establishments, comprising 763 religious, 118 novices, and 208 auxiliary sisters. Besides the institutions in St. Boniface, the order has a hospital in Regina, an Indian

school at Kenora, one at Fort Francis, convents at St. Francis-Xavier, St. Norbert, Ste Anne des Chenes, the industrial school at Qu'Appelle, where 250 children are taken care of, schools at Touchwood Hill, St. Vital, a boarding school, hospital and orphanage at St. Albert, an industrial school at Dunbow, hospitals at Calgary, Edmonton and Saskatoon, an orphanage at Lac la Poudre, and schools and orphanages for the Indians at Athabasca, Providence on the Mackenzie river and the Great Slave Lake Mission. Even in the more distant parts as many as 14 and 15 sisters are sometimes engaged.

Foundresses in the West.

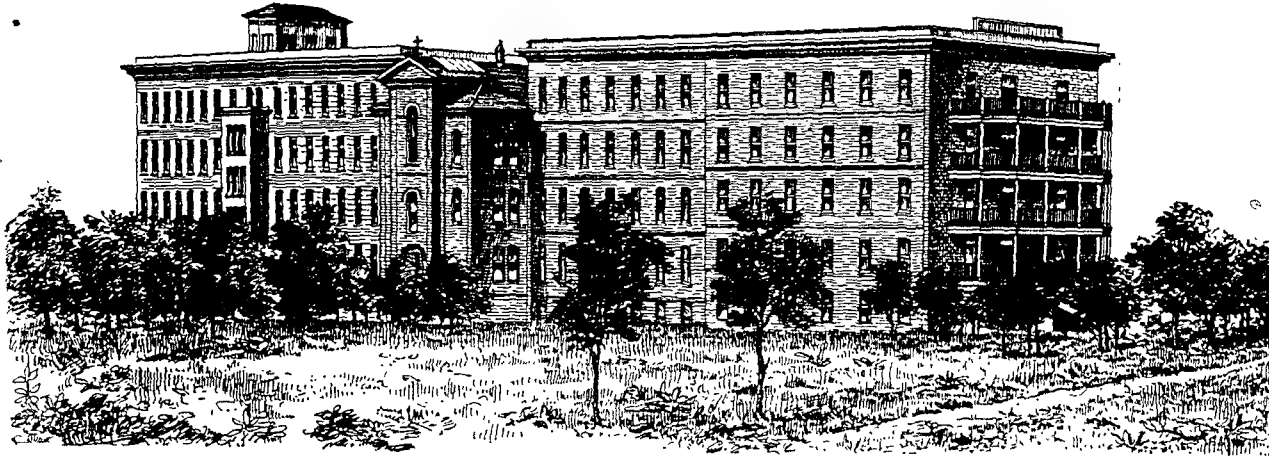
The first Grey Nuns to come West were sisters Valade, Lagrave, Coutlée and Lafrance, who had been secured by Mgr. Provencher during one of his eastern tours. They left Montreal on the 24th of April, 1844, and did

not reach St. Boniface until June 21 following, having spent eight weeks on the tiresome and often perilous journey up the Ottawa, through lakes Huron and Superior and then via the Winnipeg river to the Red river. They found temporary lodgings in the abandoned palace of the bishop. Despite the desolate life which the country must have offered at that time to eastern bred ladies, they however sent home such reports that new recruits were forthcoming every year, until we find that there were eleven nuns in the country in 1853. As

"The Grey Nuns have a large establishment just opposite to the mouth of the Assiniboine and another, a smaller one, at the White Horse Plains. The ladies devote themselves chiefly to the instruction of the children of mixed Canadian and Indian origin, and the effects of their zeal, piety and unflinching industry are manifest in the social improvement of the race, for whose benefit they are content to lead a life of poverty and privation."

This simple tribute would have been framed in much warmer words had the same writer

But in the course of time the Hospice became also a convent and in 1883 it was conducted as a boarding school and continued so until the death of Mgr. Taché in 1894. In 1897 the Grey Nuns decided to transfer their educational work to the sisters of the Holy Names, who built their convent on Provencher street. Although they now had the whole of their institution for the care of their orphans and old people, the sisters found the demand such that they were compelled to build the present imposing edifice.



ST. BONIFACE HOSPITAL.

early as 1850 they had sent two sisters to take charge of the school at St. Francois-Xavier and in 1858 they established the convent at St. Norbert, for which they were given an ample grant of land. Schools were started shortly afterwards at Ste Anne des Chenes and St. Vital.

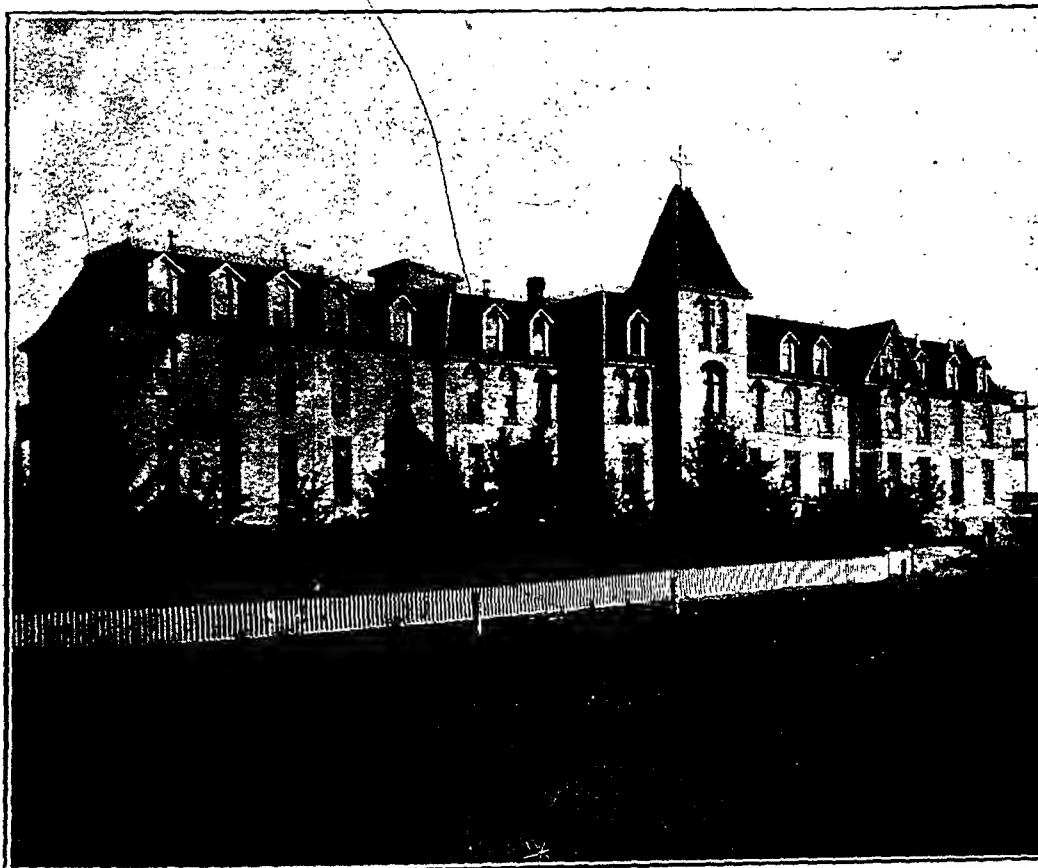
Mr. S. J. Dawson, the engineer of the Canadian route which bears his name, visited the Grey Nuns in 1858. He gives his impressions as follows:—

been given the opportunity to see the sisters at work in the far missions to the Indians, a work upon which they entered in 1860. The first step was the sending of three sisters to Ile à la Crosse where they founded a permanent convent. In 1862 they made another great leap towards the far north by establishing themselves at Lac-la-Biche.

Meanwhile St. Boniface was progressive. From the time of Mgr. Provencher there had been an orphanage, which was at first but a log cabin.

St. Boniface Hospital.

The hospital work had from the first been a prominent feature with the Grey Nuns and in 1872 they resolved to have a separate institution. A new building was specially erected in 1877, but the popularity of the sisters' hospital work being as great here as everywhere else, a spacious building, 80 x 40 was erected in 1887—1888. In 1894 an enlargement became imperative. But still the demand exceeded the



HOLY CROSS HOSPITAL, CALGARY, Conducted by the Grey Nuns.

accommodation. At last it was decided to provide for the future on a large scale.

In 1905 a new wing was erected which almost overshadowed the main edifice for the time being. It necessitated an expenditure of \$250,000. This addition was sufficient to make St. Boniface hospital one of the largest and best equipped of that day. It contained not less than 76 large sunny, private wards, besides 24 free beds for poor children and 30

orphans became more and more numerous, the sisters would have been obliged to add to the building had not other arrangements been made. They are now in position to shelter about 150 little orphans, presently they have 138. The old convent has been repaired and made comfortable for the old folks. They have presently 78 old men and women. Both these institutions depend on the sisters daily labor and on public charity and generous donations.



YOUVILLE CONVENT, ST. ALBERT, ALTA.

beds for poor women. It gave the hospital a total of 400 beds. The plan was adopted of connecting the main corridors so that the eye could see the whole length, then 400 feet. The new wards were equipped with all the latest sanitary appliances and even luxuries. Encircled by a broad staircase, an elevator runs from cellar to roof. The latter is fitted as a roof garden, with a surface of many thousand square feet and giving a commanding view of the two rivers and of the country around. In addition special sun parlors and broad verandahs are provided to give the patients every opportunity to enjoy light, warmth and fresh air.

The building is, of course, entirely fire proof. It is heated by a new hot blast system which has always given great satisfaction. Electricity is used for lighting. A splendid chapel is part of the institution with seating capacity for 200.

Hardly had this been completed when it became necessary to build a similar wing to the north giving a capacity of 500 beds to the hospital at the present time and it is needless to say that it is always filled.

St. Joseph's Orphanage.

The Grey Nuns have also in Winnipeg the splendid orphanage of St. Joseph. It consisted first of the old rectory of St. Mary's, which had been removed to Carlton street, where it was from 1900 until 1906. The house being inadequate for the number of poor orphans, the Sisters procured a lot on Portage avenue on which a suitable home was built, which was thought spacious enough for a number of years. In less than three years a wing had to be added to the first building which now shelters over one hundred and forty poor orphans. The calls made on the sisters, for homeless and parentless children would require another wing to the present one, that is if means permitted.

St. Boniface Orphanage.

Situated on the bank of the Red River, not far from the cathedral, is a home for orphan girls. Up to 1910 old folks also found shelter under its roof, but as the demands for little

THE OBLATE SISTERS.

Writing of the reasons which led to the foundation of the Missionary Sisters, Oblates of the Sacred Heart and Mary Immaculate, of St. Boniface, Rev. Mr. Henri Bernard says:

"What means could be taken to give to all these children a Christian education?"

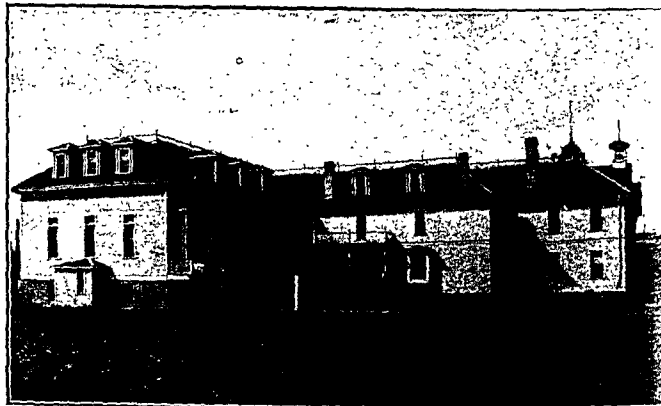
"After having vainly applied to all our Canadian religious orders, after having thrown wide open the door of this diocese to the French congregations, the needs ever increasing, your founder, Mgr. the Archbishop of St. Boniface, in his apostolic zeal then resorted to the only and last means within his power. He

part of Canada, all of whom were constantly calling for religious, Mgr. Langevin designed that the new sisters should be missionaries as well as educationists."

Before these designs of Mgr. Langevin became generally known, there was erected in 1902, on the property back of the Normal School, a modest frame building which was popularly called the Maison-chapelle. It was at first, in December, only a temporary residence for four ladies who awaited the directions of the Archbishop. The name chapel was added because in one part of the building the Blessed Sacrament was to remain permanently. Here the first Mass was celebrated towards the middle of January, 1903. It was not until the spring of 1904 however that the project of forming a new religious congregation took definite shape. Meanwhile the ladies had occupied themselves in teaching certain young children and in learning the art of typography which they turned to practical purpose. Boarders, mostly young girls attending the Normal School courses, were also taken in. The canonical erection of the novitiate by Mgr. Langevin, and the taking of the religious habit took place on the 24th of March, 1904. Those then received to the novitiate were:

Melle Alma Laurendeau, St. Boniface, Sister Marie-Joseph du Sacré-Coeur; Melle Ida Lafricain, Montreal, Sister Marie St. Viateur; Melle M. Laure Roy, Montreal, Sister Marie de l'Immaculée Conception; Melle Alice Laurendeau, St. Boniface, Sister Marie de la Présentation; Melle Vitaline Berault, St. Boniface, Sister Marie de la Nativité; Melle Elizabeth Storzuk, Ethelbert, Man., Sister Marie Gertrude.

A few days afterwards, Mgr. Langevin laid down the rules which the novices were to follow. The ladies however were greatly disturbed when they learned that their patron, Mgr. Langevin, was to leave for a long voyage to Europe in April. Although the Archbishop favored them with encouraging letters at every stage of his journey and sent them the Papal blessing from Rome, his directing hand was much needed. Three of the novices withdrew after a few weeks. Upon his return Mgr. Langevin appointed Rev. F. Camper, O.M.I., to be chaplain to the novitiate and bade those who had remained faithful to trust in God. Thanks to his protection the congregation received new recruits and also a name which up to then it had not. Considering that the Oblates had been specially entrusted by Leo XIII to promote devotion to the Sacred Heart of Jesus and for the diffusion of the Scapulary of the Sacred Heart brought by Mary and revealed by Her at Pellevoisin, France, in 1876, Mgr. Langevin wished to place the new congregation under the protection of the Sacred Heart of Jesus and of His holy Mother. Hence the name "La Congregation des Missionnaires



MAISON-CHAPEL OF THE OBLATE SISTERS, ST. BONIFACE.

appealed to a few souls of good will and laid the foundation of a new congregation, placing his hope and confidence in God alone, feeling that Providence would soon fill the new apostolic hive with numerous and industrious bees.

"Himself an Oblate missionary at heart, and having in view that the new congregation must be in the Canadian West, the auxiliary of the priests establishing new parishes, and of the numerous Oblate missionaries in that

Oblates du Sacré-Coeur et de Marie-Immaculée."

Since then the growth of the congregation and the extension of its works have been very rapid. On three different occasions it has become necessary to enlarge the Maison-Chapelle of St. Boniface to receive the ever increasing numbers of novices and to provide for a kindergarten, where already three scores of children are provided for.

Besides its work in St. Boniface as early

In 1906, the Oblate Sisters were enabled to establish a fine convent school at St. Charles, on one of the finest sites around Winnipeg, which was generously donated by the Oblate Fathers. In this fine building, with all modern accommodations, and a highly qualified staff of teachers, boarders as well as day pupils are received, the number being about 80. French and English is taught on an equal footing. The children, however, are of many nationalities. At this convent of St. Charles there is also a juniorate for the recruitment of novices.

The next step taken by the Oblate Sisters was to engage in the Indian missions. On the 19th of July, Father Bonald left St. Boniface for the mission of Cross Lake, bringing with him three Oblate Sisters. But the difficulties in the way of transportation and other considerations forced the sisters, who had endured so much, to retire to Norway House where there is not only a more numerous population but far greater opportunity of more profitable labor. Here they had a day school for the Indians which is now to be replaced by a boarding school.

In 1910 the Oblate Sisters also came to the assistance of Rev. F. De Corby, who found himself without teachers for the Indian boarding school of St. Philippe, west of Kamsack.

In 1911, the Oblate Sisters also accepted the direction of the Fannystelle school. This shows the remarkable range of their enterprise and promises greatly for the future.

It was only on the 18th of February, 1911 that two of the foundresses were qualified to take perpetual vows. These were Mother St. Viateur, who has become superior-general of the order, and Sister Marie-Joseph du Sacré-Coeur. In June, 1911, the congregation comprised 60 members, including 24 having taken temporary vows, 25 novices and 11 postulants. This number in July 1912 had increased to 69. At the St. Charles convent there were 7 juniorists. This remarkable success has shown the wisdom and zeal of Mgr. Langevin as well as it fully demonstrates the existence of real religious vocations among the Catholic women of the West.



REV. MOTHER ST. VIATEUR

First Superior-General of the Oblate Sisters.



CONVENT OF THE OBLATE SISTERS AT ST. CHARLES.

SISTERS OF MERCY.

The Sisters of Mercy, who were in charge of the Misericordia Hospital in Winnipeg and Edmonton are a Canadian order. The foundress was Mrs. Rosalie Jette, in religion Mother of Nativity, who in 1840, with the aid of Mgr. Bourget, of Montreal, laid the foundation in that city, where the order has now four different establishments for the care of women and children. It has also extended to several other dioceses in Canada and the United States.

In 1898 the Sisters of Mercy were invited to Manitoba by Mgr. Langevin and on the 21st of December, 1899, they were able to open their hospital on River avenue, which was a far smaller establishment than it is now. In 1900 the Sisters were enabled to purchase the present splendid site on Sherbrooke street, which surrounded as it is by streets and the beautiful Assiniboine on all sides is open to the sun and to every wind of heaven through every window. It is an ideal home for the sick

and the invalid. The edifice first put upon this ground was a modest one relatively, but by 1908 it was found necessary to treble the capacity of the institution. There is now accommodation for three hundred patients, comprising 50 private wards. There are two operating rooms and one waiting room in connection; a well equipped dispensary containing all the necessary instruments, dressings, medicines, etc., private rooms for physicians; four sun balconies. The corridors are eight feet wide, 210 feet long, running the length of the hospital on every floor. There are four floors, and the hospital is, overall, 440 feet long, with ample room for extension.

The sanitary arrangements are of course all that modern science can supply, as the large patronage from people who are well able to pay for the best readily shows.

Yet it is at once a sign of efficiency and of the immense services which the Sisters are rendering to the community to merely state that within the year 1911, there were 1600 pa-

tients who passed through the hospital, of whom 1092 were charity patients.

These charity patients, or at least most of them put an additional and a heavy burden upon the sisters. They have in mind the moral as well as the physical needs. The mother and the baby must be taken care of, piloted and assisted through the crisis. With that end in view the Misericordia hospital has taken care of many babies and fatherless children. But the necessity of a large hospital in Winnipeg, as well as the advantages offered to children in a healthy country home have decided the Sisters to improve upon Mgr. Ritchot's bequest and to erect at St. Norbert a splendid refuge at the cost of nearly a hundred thousand dollars. They have been generously assisted in this noble work by public bodies and government. But moreover there has been formed among the ladies of Winnipeg a most deserving society, known as the Misericordia Guild, for the special purpose of assisting in the charitable work of the Misericordia Hospital. These ladies meet every first Monday of the month at the hospital. The first president was Mrs. Thos. J. Molloy, lately deceased and Mrs. Jas T. Carmichael is the secretary.

MISERICORDIA HOSPITAL, EDMONTON.

On the 29th of May, 1900, four Sisters of Mercy arrived in Edmonton accompanied by Rev. F. Leduc, and opened an hospital in the house adjoining their present building. These foundresses were Sisters Ste. Rose de Lima, Sister St. Frederick, Sister St. Laurent and Rev. Mother St. Francis of Assisi, first superior. Sister St. Rose de Lima, for some time in Winnipeg, is now the superior. The fine building erected on a site given by Mgr. Grandin is now conducted as a general hospital. Last year it received no less than twelve hundred patients.

THE HOME OF THE GOOD SHEPHERD.

A Catholic Institution for the Reformation of Women and Education of Needy Female Youth.

On April 24, 1911, the Religious of Our Lady of Charity of the Good Shepherd opened a fold in this land as full of hope and promise to the zeal of the missionary as to the ambition of the fortune-seeker. Impelled by the spirit of devotedness and sacrifice, fruit of their motto "God and souls," they entered upon their new field of labors where long ago the reaper of souls preceded the reaper of corn. They established themselves temporarily on William Avenue, in Winnipeg. Six months later they



SCENES AT THE MISSION OF THE OBLATE SISTERS, NORWAY HOUSE

secured the fine property which originally belonged to Mr. Leacock, and the "Home" was transferred to its present location on Forest Avenue, West Kildonan.

The Sisters are members of a community founded in 1651 by Blessed John Eudes, an ardent apostle of his century. In 1835 the ven-

er's infancy. Want of accommodation confines the action of the Sisters to a very limited sphere. No more than thirty inmates can be entered; and as the separation of the classes which experience has shown to be an absolute necessity, is as yet impossible, the "Juvenile Class" is the only one which can be formed

summary of the reformatory system of the Good Shepherd.

Personnel composing the works directed by the Congregation of the Good Shepherd of Angers, June 1, 1911:

| | |
|--------------------------|--------|
| Religious | 6136 |
| Inmates: | |
| Magdalens | 2,446 |
| Penitents | 21,626 |
| Preservation Class | 12,975 |
| Prisons and Reform Class | 2,316 |
| Alcoholic Patients | 1,959 |
| Pupils | 9,172 |

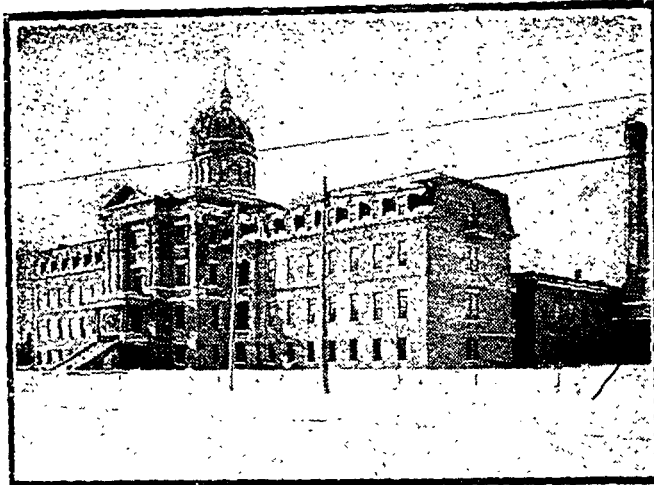
| | |
|---------------------------------------|--------|
| Total | 58,774 |
| Houses in Europe | 111 |
| Houses in Asia | 14 |
| Houses in Africa | 8 |
| Houses in North America (8 in Canada) | 61 |
| Houses in South America | 52 |
| Houses in Oceania | 7 |

Total 254

OTHER RELIGIOUS ORDERS IN THE PROVINCE.

Mgr. Provencher, who found such difficulty in inducing the first religious order to enter his field, would certainly be astonished at seeing the success which Mgr. Langevin has had in recent years in securing the assistance of numerous orders of the regular clergy as well as of the various sisterhoods who work in the Church for the education of youth and for the relief of human ills. Some of these orders who have been longer or more prominent in Western Canada have already received special mention. In justice all are entitled to equal praise, but their number and our limited space forbid more than a passing notice of the new workers in the vineyard. In a future issue the Northwest Review hopes to be able to give to all legitimate attention.

The Redemptorist Fathers who have been established in Manitoba since 1898 were founded in 1732 by Saint Alphonse de Liguori as a missionary order. They now have 4,100 members, forming 19 provinces and comprising 250 establishments. They came to Quebec in 1871 and in 1871 to 1879 took charge of the celebrated shrine of St. Anne de Beaupré. They have extended their labors all over Canada. In Manitoba they have the parishes of Brandon, since 1898, and Yorkton since 1904. Their missions extend to several other points, the



MISERICORDIA HOSPITAL, Winnipeg.

erable servant of God, Mother Mary of St. until the present building is enlarged.

Euphrasia Pelletier, so gave a new life and impetus to the work of the Institute that she may be looked upon as its second founder. With a zeal that embraced the world this noble minded woman conceived the idea of a "Generalate", which would favor the development of her congregation and procure the salvation of a greater number of souls. The hand of God was here, and the marvellous rapidity with which the Order spread throughout the world is a proof of divine benediction. Today it numbers 8000 religious, and 250 monasteries, forming 24 provinces. The community is composed of choir, lay, and tertiaries Sisters; these last, not cloistered, attend to the external business of the house. The life of a religious of the Good Shepherd is at once contemplative and active. The work is one of reformation and protection, effected by means of thorough religious and moral training. In addition to this, all are taught every branch of domestic science, and those whose education has been neglected are given a course in elementary studies.

The inmates of the Institution are divided into different classes, each of which is entirely separated from the others, no communication being allowed between them. The first class is that of women and girls who voluntarily seek the refuge of the Good Shepherd in order to amend their lives, or who are placed by legal authority. If these, or the inmates of any of the classes desire to lead a religious life they may be received among the "Magdalens" for none of them, however holy, however gifted and accomplished, can become a nun of the Good Shepherd.

The "Juvenile Class" is composed of young girls committed by the magistrates. To these every advantage is given for their future well being. Nothing is left undone to reform them and to make of them honorable and useful members of society.

The "Preservation Class" is entirely distinct from the reformatory, being devoted to children who have been badly brought up, or rescued from great moral danger.

In addition to these categories, the work embraces the treatment of alcoholic and morphine patients of the female sex, and a Patronage for young women seeking employment.

They also have erected a "Workshop" in several of the large cities, an enterprise which has met with unparalleled success. There the children of the poorer classes pass their day from 7 a.m. to 6 p.m. They are trained in every trade proper to woman's sphere, and are fitted to gain an honorable livelihood. The Government or the Municipality pays for the noon-day meal, and furnishes the machinery and material for the work. The profit resulting from the sale of this work goes to remunerate the teachers.

The foundation at West Kildonan is yet in

The Sisters have been seconded in their efforts by kind and generous benefactors, who have never failed in the hour of need and trial. His Grace the Archbishop whose zeal—in the spirit of the Good Shepherd—embraces the ninety-nine and the one hundredth alike, has manifested in every way, and on all occasions his paternal solicitude for the welfare of the new fold. The Institution has also received valuable help from the Knights of Columbus, whose signal benefits contributed greatly to its foundation and early support. The ladies of Winnipeg, organized into the "Lady Helpers" have been particularly devoted and untiring in their industry to bring funds to the hands, and courage to the hearts of these with whom they follow so closely in the footsteps of the Good Shepherd. St. Mary's parish was also very generous in its treatment towards the new foundation.

Since the establishment of the "Home" at



CONVENT OF THE GOOD SHEPHERD, Kildonan.

Winnipeg, on April 24, 1911, fifty-two delinquents have been received. Of the number, twelve have since returned to their parents, five were discharged, six have been placed in positions, four escaped, two were transferred to Brandon Insane Asylum. The number in actual residents is twenty-three.

The work is one of correction and protection attempted by moral means, to reform abuses of society. Religious instruction, the formation of habits of virtue, and training and exercise in manual labor, according to each one's strength, capacity and taste is a

order having given special attention to work among the Ruthenians. Rev. F. P. A. De laere, one of the Redemptorist missionaries at Yorkton has published a pamphlet on the Ruthenian missions with the approval of Mgr. Langevin. He makes a stirring appeal for aid in saving Catholic Ruthenians from the intrigues to create a schism among them.

The Regular Canons of the Immaculate Conception have re-established the old canonical order, with its traditional observances. Approved by the Pope, they were compelled to remove their headquarters to Italy in 1907, by the

French persecutions. They have establishments in France, Italy, Canada, Scotland and Peru. In the diocese of St. Boniface they have been the promoters of the parishes of St. Claude (1887) Notre Dame de Lourdes (1891) St. Leon (1898) and St. Alphonse (1899). A religious of this order, Dom. Benoit, has written a monumental life of Mgr. Taché. These religious also take great interest in agricultural matters. At Notre Dame de Lourdes they have a novitiate where there are some fifteen scholars and juniorists.

The order of St. Benedict established itself at Muenster in 1903 and the establishment was erected into an abbey in 1911, with very reverend P. A. Bruno Doerfler as Abbot. The church at Muenster is the largest in that part of Canada. There are thirteen monks and several brothers. They attend no less than 22 chapels and missions representing a population of 6,000, and each has its school.

The missionaries of La Salette is a congregation which owes its origin to the apparition of the Blessed Virgin at La Salette, near Grenoble, France. Their object is to combat against the evils of the times denounced by Mary. They now have establishments in Holland, Italy, Poland, Belgium, Madagascar, the Unit-

They are now contemplating an establishment near Otterburn.

The Institute of the brothers of Mary, whose members are now teaching in Winnipeg and St. Boniface, was founded at Bordeaux, France by Canon Joseph Chaminade in 1817. Their constitution was approved by Leo XIII in 1891. Meanwhile in 1849 they established schools in the United States and in 1880 took charge of the boys school in St. Mary's parish and later of those of other localities.

The Brothers of the Cross of Jesus were established in 1820 by Rev. Mr. Bochard, vicar-general of Lyon, for the purpose of teaching. They came to Canada in 1903 and have their novitiate at Rimouski. They have schools at St. Norbert, St. Jean Baptiste and other points in the province.

Female Orders.

The Religious of Our Lady of the Missions were established at Lyon in 1861, specially for educational work in foreign missions and for charitable purposes. There are houses of the order in New Zealand, England, France, Bengal, Switzerland and Australia. Their first establishment in Canada was at Grande Clariere, Manitoba, in 1893. They now have

the sick and servants of the poor. Their house on Jasper street receives the children whose mothers have to work out and young girl boarders.

The Sisters of Charity of Providence who arrived at Grouard, Alberta, in 1894, and established themselves at Battleford and Midnapore recently, were founded in Montreal in 1843 by Mgr. Bourget and Madame Gamelin. Their object is to care for the sick, the old and the orphan and also to teach. They have now 93 establishments and 1,806 nuns spread over Canada and the United States.

The Sisters of the Assumption of the Blessed Virgin who now have six establishments in the northern part of Alberta and Saskatchewan, were founded at Nicolet, Quebec, in 1853, and now number 444 religious. They are a teaching order and have schools at Onion Lake, Hobbema, St. Paul des Metis, Delmas, Wetaskiwin and Battleford.

The sisters of the Presentation of Mary were founded in France in 1796 by the venerable M. Marie Rivier for the purpose of teaching young girls. They came to Canada in 1853, and now number 672 nuns teaching to 14,000 children. They are in charge of the schools at Duck Lake, Saskatoon and Kenora.

The Faithful Companions of Jesus are nuns who were first brought to the diocese of St. Albert by Mgr. Grandin in 1883. They were founded in Belgium in 1820 for the purpose of teaching. The first eight sisters who came to Canada were English speaking. From this beginning have grown the flourishing convents of Calgary, Edmonton and Lethbridge, where 1200 pupils are taught.

The Daughters of Wisdom who have established a convent at Red Deer, Alberta in 1908 date their origin back to 1703, in Vendée. They now have 4879 religious distributed between 412 convents in France, Belgium, Italy, Haiti, Canada, Holland, England, Denmark, South Africa, the United States and Columbia. They first came to Canada in 1884 and now have twenty houses in this country.

The Sisters of St. Joseph, of St. Hyacinthe, Quebec, were established there in 1877, for the purpose of keeping day schools and caring for the sick. They are in charge of the schools at Notre Dame de Lorette, Man., and Crooked Lake and St. Judes, Saskatchewan.

The Sisters of Charity of St. John, New Brunswick, were established in 1854, and have labored mostly in their native province, teaching and taking care of the children. They have charge of the orphanage at Prince Albert since 1906.

The Grey Nuns of Nicolet, an independent branch of the order so well known in Winnipeg, were called to the diocese of St. Albert in 1893 to establish an hospital on the Blood Reserve. They have now also the Peigan mission and the convent of the Immaculate Conception.

The Daughters of Jesus were established in Brittany in 1821 and established a provincial house in Canada at Three Rivers in 1902. Called to the diocese of St. Albert they now have boarding convents at Morinville and Pincher Creek and establishments at Calgary, Edmonton and Lake la Biche.

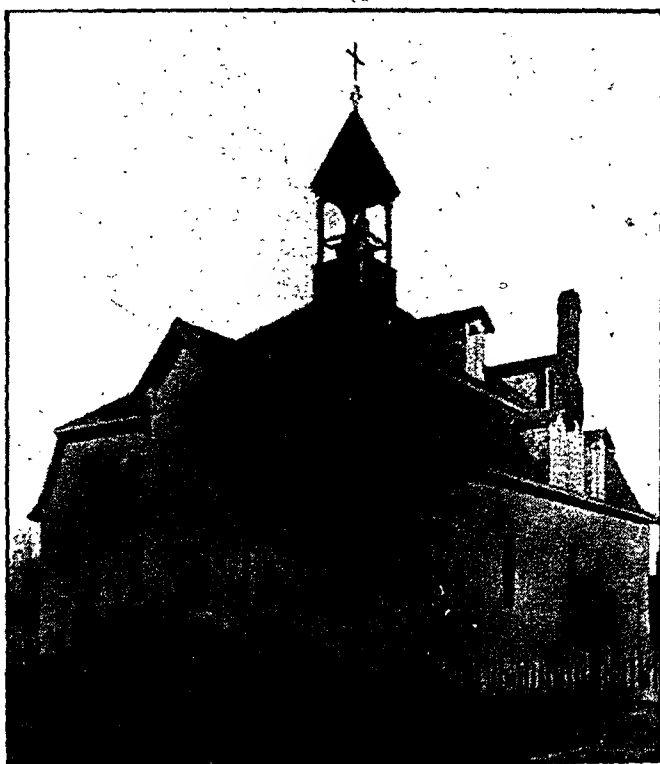
The Daughters of the Cross of St. Andrew were established in 1805, in the diocese of Poitiers, France, by Jeanne Bichier and were approved by Rome in 1867. They now have establishments at St. Adolphe, St. Malo, Ft. Alexander and Sandy Bay, Manitoba, at St. Maurice, Bellegarde, Sask., and other Western points.

The Sisters of the Holy Family of St. Hyacinthe have sent in August, 1912, twelve of their religious to take charge of the housework at the seminary and in the archbishop's palace at St. Boniface.

The celebrated order of the Carmelites in July, 1912, established the second Mont Carmel in Canada at St. Boniface, nine religious entering the new establishment for life.

The sisters of St. Elizabeth, from Germany, in 1912, undertook the establishment of an hospital near Humboldt, Sask. Eight religious of the order arrived in July.

The Ursuline Sisters from Germany have undertaken the charge of the school of St. Joseph's parish in Winnipeg. The first religious of the order arrived here in August.



ST. GERARD'S REDEMPTORIST MONASTERY, Yorkton.

ed States, Canada and Brazil. In Manitoba they have assumed charge of the parishes of Forget, Ossa, Estevan and Weyburn. They came to the province in 1899.

The missionaries of Chavagnes, properly the Children of Mary Immaculate, is an order established in 1804 in Vendée by venerable P. Louis-Marie Beaudoin for the purpose of directing lesser seminaries and conducting missions.

These religious came to Western Canada in 1903 when they established a juniorate at Cartier, Manitoba and the mission of St. Hubert, Saskatchewan. In 1911 they took over the direction of the seminary of Saint Albert which had been established by the Oblates in 1900.

The Clercs of St. Viator were established in France in 1828 and were approved by His Holiness Gregory XVI on the 31st of May, 1839. They are essentially a teaching order. They were called to Canada in 1847 and established a college and novitiate at Joliette, Quebec. They now have many schools throughout Eastern Canada. In 1904 they established the orphanage of St. Joseph at Manikak, Manitoba, where they have six religious.

twelve schools in the diocese of St. Boniface and Regina, with a novitiate at Ste. Rose du Lac, where there are a dozen probationers.

The Regular Canonesses of the Five Wounds of Our Lord live under the rule of St. Augustine and their constitution was approved by Cardinal Caverot in 1885. The sisters are devoted to the care of the sick, of the orphan and to teaching. In 1894 they opened the convent of N. D. de Lourdes and have since established those of St. Leon and St. Alphonse.

The Franciscan Missionaries of Mary were established in the East Indies and sent their first sisters to Canada in 1892. In 1897 they opened the convent at St. Laurent, Manitoba, which is at once a school and a charitable institution to meet the wants of the missions. In 1898 they opened the Industrial school at Pine Creek and in 1909 they came to Winnipeg. Their convent here is also a charitable school, where fancy ladies' work is taught. The ten nuns in the convent and their probationers also devote special attention to missionary work among the Ruthenians.

The Little Servants of Mary, of the Ruthenian Rite, who established themselves in Winnipeg in 1905 are both teachers, nurses for

WORK OF THE CATHOLIC CHURCH TO MEET THE NEEDS OF RUTHENIAN MISSIONS

Last summer the writer indulging his taste for a stroll through the new country was caught in a rain storm. A farmer returning from town with some groceries offered him a place in his buggy.

The farmer, it soon appeared, was a Ruthenian; but the process of getting further acquainted was a slow one owing to his scant knowledge of English. However, he seemed to be a nice fellow, the owner of two farms, he said, and as the weather did not abate, I asked him: "Can I stop with you tonight?" His reply was: "I don't care," but in a tone which meant that he was agreeable. Upon going into the house I found a shy woman surrounded by a half dozen small children, who seemed rather pleased to see a stranger. When I offered one of the young ones a pocket looking glass, it caused great merriment, as there was no such ornament in the house. The latter, while built to be warm, with concrete floors which could easily be kept clean, was divided in two rooms only. There was only one bed and a scarcity of chairs. But the religious feelings of the people were clearly indicated by an arrangement of images of the Blessed Virgin and other holy pictures so as to form a sort of a chapel in one of the corners. Before this one of the boys came and crossed himself, saying a prayer. Then the chores being done mine

not said a word. The atmosphere was infinitely sad and lonely. When I started out the next morning, my host asked me to find him a purchaser for his farms.

As I went on my way, my mind reverted to the difficulty of extending spiritual aid to members of the family indeed had hardly these Catholics so isolated and far from all things to which they had been accustomed. During the next day I came to the house of a young priest, an Oblate, who could speak English, French, Polish, German and Ruthenian. He was doing all that one man could well do among the people of many origins surrounding him and was instilling new life into an old settlement, but his field was practically limitless and would have required ten missionaries where there was one.

Thus the difficulty is mainly one of recruiting missionaries. The Gallician, like other immigrants, has a strong and natural partiality for priests of his own race. At least he expects his pastor to follow the Ruthenian rite to which he has been strongly attached from boyhood. Rev. F. Sabourin who has himself studied in Galicia in order to pass from the Latin to the Ruthenian rite, has told the difficulties which stand in the way of meeting the want for a national Ruthenian clergy. In Galicia there are about three millions of Catho-

anical means at the disposal of the Protestant mission boards.

The efforts made by the Protestant since the beginning of the century to establish a working arrangement with an alleged independent Catholic Church have been exposed more than once. The Presbyterians, who have been most active in this respect, have more than once had to blush for the means employed by their agents. Impostors ordained by that fantastic personage, the alleged patriarch Seraphim were freely subsidized. Newspapers intended to sow the seed of schism among the people have been published with Protestant money, without any concern as to what they advocated so long as they attacked Rome. Above all, efforts have been directed to use the public school system to win the Ruthenians away from their religion. From 1901, Mr. Langevin was aware of this plot and he has been relentless in his denunciation of it. Father A. Delaere, who published, in 1888, a "Memorandum on the attempts of Schism," says:

"In Winnipeg the Ruthenian teachers organized a sort of union and sent delegates to the Hon. R. P. Roblin, Prime Minister of Manitoba, to complain against school inspector John Baderski, a Polish Catholic and a highly respectable person. They succeeded in having him replaced by Stefanyk, a policeman in Winnipeg, who had later on become one of Seraphim's impostors. Always under the same pressure, the Manitoba Government established a Ruthenian normal school in Brandon. Generally speaking, we may say that all the teachers who graduated from there are perverted, imbued with Protestant principles and are exercising a very dangerous apostleship among their compatriots. . . . They show themselves in the various parishes to be adversaries of the priest, preaching everywhere revolt and disobedience towards the established religious authority and destroy in the hearts of the children the respect which they owe to the priest."

Mgr. Langevin, writing to the author of the pamphlet just quoted, also says:

"You likewise show in its proper light the underhand work of the Presbyterians, with the Rev. Mr. Carmichael as their leader. It is evident that it is they who have brought into existence the famous normal school for Ruthenians in Winnipeg, which is now said to have been transferred to Brandon. This is a Protestant organization and I regret to say a political institution which in time will assuredly become disastrous for our Government in Winnipeg. This school has so far produced no others than apostates, and how can these men, who are unfaithful to God, be faithful to man, even if well paid by the latter?"

Others contend that the school is not so bad. The truth is that despite the many influences which they have called into play, the Protestants practically admit the failure of their work among the Ruthenians. One after another the impostors they have had in their pay have been exposed by the people and have come to a miserable end.

The Catholic Church, under Mgr. Langevin, has besides done all in its power to come to the relief of its Ruthenian children. From the first the Oblate Fathers gave special attention to that part of their flock in Winnipeg, Prince Albert and St. Albert, and early Father Zolbit was appointed by the authorities in Rome and sent from Austria as visitor to the Ruthenians.

Then the Redemptorist Fathers in Yorkton, and the Basilians in Winnipeg took up the work with great efficiency. In 1909 the venerable Father Lacombe journeyed to the feet of Emperor Francis-Joseph in Austria to interest him in the spiritual welfare of the Ruthenian Catholics in Canada, and finally the Catholic press of the country has published many appeals to young priests to join the Ruthenian rite.

Four secular priests and four Redemptorists have changed rite. Two secular priests and two Oblates are now studying in Galicia. Mgr. Langevin has even further and has expressed his willingness to wel-



REDEMPTORIST FATHERS

host came in and taking a prayer book from the shelf he began chanting some hymns in his native language. Then he showed me the book, which was crudely illustrated. "What you call that," he said, pointing to one of the pictures. I told him it was a priest. Then he turned the leaves and showed me another picture. "What you call that?" he again asked. I told him it was a Pope. He stood silent for a while then he said: "No more Gallician Pope; my brother in Winnipeg he tell me that." It was impossible to get further at his meaning and I was at a loss for means to enlighten him. But noticing that I felt interested, he began to show me some documents from which I gathered that he was having some money trouble and that he was in the hands of usurers who were quite willing to continue his loans on their own terms. Then he made me understand that there were other worries on his mind. He was living amidst Mennonites whom he did not like and there was a Gallician preacher in the district in which he did not appear to have any trust. He was homesick, longing to be among his own people. Tea was taken in silence; the other members of the family, wife and children, had

hes with 2,500 priests. But the vast majority of these priests are married and can not be fitted for the missionary life among the new settlements in Canada. There are only about two hundred secular priests who are single, and the Basilian Fathers, who are in charge of St. Nicholas church in Winnipeg, and who have also a house in Edmonton, only number about 60 in all, with a vast amount of work to maintain their positions at home before them. The prospects of getting Ruthenian priests from Europe is therefore very small.

It has been said that the Gallicians would soon become assimilated, but Father Sabourin again shows that this event is not likely to occur for several generations, as a rule, owing to the isolated position of the Gallician settlements.

The alternative to a return to paganism for these people seems to be that some will fall under the influence of Protestant missionaries and become educated in English indeed but also in all those errors that lead to unbelief. The Schismatic Greek Church here as on the border of Russia is doing something to separate the Ruthenians from the communion with Rome; but it has not the wiles nor the fin-

name a Ruthenian bishop if the Pope should be fit to appoint one for Canada.

His Holiness, Pius X, during a private audience granted to Archbishop Langevin, pronounced these memorable words: "You must have a special love for the Ruthenians, for they are your children, they must be provided with priests." Then His Holiness praised in a special manner the enterprise of the Rev. Father Sabourin, that young Canadian priest, who born in the diocese of Montreal, came to Manitoba as a child with his family, sixteen years ago. With paternal affection and tenderness His Holiness invoked the blessings of heaven upon the work, which had just been commenced among the Ruthenians.

"Hence it is in truth, His Holiness Pope Pius X and His Grace Archbishop Langevin who make this appeal," says Father Delaere. Paul the Apostle of the Nations has said: 'He who hath not the care of his own, is worse than an infidel. I. Cor. 5.8.' The Ruthenians of the Northwest are their compatriots, they have made this land their adopted country. They too are working for the progress, the advancement and the prosperity of this country, which we all love so dearly; they too are now ready to shed their blood for Canada."

At the little seminary of St. Boniface Ruthenian students are now preparing for the priesthood and for the teaching of schools. Some are already teaching to the teachers from the Brandon normal school. At St. Norbert, St. Boniface, St. Jean Baptiste, St. Anne and St. Pierre, religious institutions are contributing towards the education of young Ruthenian ladies. A Ruthenian Catholic Journal has been established. A general collection taken in Canada

On the 12th of July, last, Mgr. Langevin, just returned from Montreal, travelled to Sifton to give confirmation to 120 Poles and Ruthenians of whom one-third were adults. He was accompanied by Rev. Fathers Gendreau, O.M.I., Nandzik, O.M.I., and Paul Kulavy, O.M.I.

only await a favorable occasion such as the coming of a priest of Ruthenian birth to come back to the Ouhurch. Rev. Abbé Sabourin and his companions attend more than twenty-five Ruthenian colonies where they are heartily received. Three Ruthenian Sisters zealously as-



A SMALL GERMAN PARISH.

There was a solemn procession and the church was all too small to contain the attendance. Although the schismatics and Presbyterians made a counter demonstration, "Les Cloches," the archbishop's organ says: "The occasion was a great triumph of the Catholics and Poles,

sist them. An apostolic school will soon be opened in Sifton. "A certain Zaphorane, says "Les Cloches," writes to His Eminence the apostolic delegate to ask for married priests, but he represents only the ideas of a very small group.



ARCHBISHOP SZEPTYCKI, of Lemberg,

who visited the Ruthenians of America two years ago.

helped to build the Ruthenian church, school and rectory at Sifton, to the Ruthenian parish in Winnipeg and to send mission supplies to the extent of tens of thousands of dollars. These collections will contribute to the erection of other churches as soon as they can be organized. The Gallician will never have any better friends than the Canadian Catholics and all his aspirations for a better life.

whose first church was burned down by the Schismatics or heretics but who may now build a new church near the station without fear."

This place is the stronghold of Rev. Abbé Ad. Sabourin and his two companions, Rev. Messrs. Claveloux and Gagnon, who have, like him embraced the Ruthenian rite. They have made headway in Sifton where there are only four or five Ruthenian families belonging to Presbyterianism and where other dissidents

INDULGENCES

An indulgence is the remission of the temporal punishment due to sin after the guilt has been pardoned. In every sin the sinner incurs guilt and the penalty due to it. The penalty is temporal and eternal. The guilt and eternal punishment are forgiven in the sacrament of Penance, but the sacrament does not always remit the temporal punishment due to sin. An indulgence can not be gained by a person who is guilty of mortal sin, because an indulgence remits only the temporal punishment which can not be remitted until the guilt has been forgiven. To gain an indulgence a person must be free from mortal sin and fulfil the conditions prescribed. A salutary fruit of the practice of trying to gain indulgences every day is that it stimulates efforts to avoid sin. True sorrow and hatred for all sin, venial as well as mortal, is the most important condition for gaining an indulgence. Any attachment to or fondness for even a venial sin renders one unable to gain a plenary indulgence; for while affection is cherished for a venial sin the guilt of that sin remains, and so long as the guilt of venial sin is not remitted, the punishment due to it can not be remitted. The definite purpose and effort, therefore, to gain indulgences every day for the poor souls in purgatory, strengthen and preserve the requisite dispositions for the practice of daily communion, which is so strongly recommended by our Holy Father, Pius X, as these dispositions are freedom from mortal sin and from all attachment to sin, with a constant purpose to avoid and correct venial faults and a desire to receive holy communion.

He who sets first the kingdom of love and truth, who learns of the Great Master the joy of service and the blessedness of living for others, who takes life just as the chance to achieve some good and to help men know their God, he finds within the food of the life everlasting, and he knows what that promise means, that he shall hunger and thirst no more.

When a gunshot echoes among the hills, the flock of pigeons in the valley flutter to the mountain-top and perch there, watchful and all trembling; so should converted souls act, who by God's grace are driven from the valley of death to the mount of holiness.

We should follow no other path but that of Jesus Christ, even though we be at the pinnacle of contemplation; for we walk with safety in this road. The Lord is the source of all blessings. He will instruct us if we study His life; it is the best model we can propose to ourselves.—Life of St. Teresa.

ANCIENT AND NEW PARISHES AROUND WINNIPEG AND IN THE CITY.

ST. FRANCOIS-XAVIER.

The immediate cause of the establishment of the mission of St. Francois-Xavier was the fact that when in 1823 the international boundary line was surveyed the mission of Pembina was found to be in the United States. Part of the Pembina settlers, at the call of Mgr. Provencher, thereupon settled on the White Horse plains, whither they were followed by their missionary, Rev. Mr. Dumoulin. In 1833 Rev. Charles Edouard Poiré became parish priest and he remained until 1838. Rev. Fr. Lafêche, afterwards bishop of Three Rivers was pastor for a time. Before 1850 the Nolin sisters had had a school at St. Francois and in that year sisters Lagrave and Lafrance, of the Grey Nuns, opened a convent school. The place already had a population of nearly nine hundred and boasted a log church 80 by 33 feet when Mgr. Taché assumed charge of the diocese in 1853. About this time Rev. Mr. Lafêche was succeeded by vicar general Thibault, who remained many years leading his people in good work. In 1861-63 it was the people of St. Francois-Xavier who went to the woods to cut timber for the frame of a new cathedral in St. Boniface.

After thirty-five years, on the 18th of September, 1887, Mgr. Lafêche revisited his parishioners on the Assiniboine and confirmed forty persons whose parents and grand parents he had known.

In 1888 Mgr. Taché notes that there were 523 communicants in St. Francois and that 60 baptisms were performed during the year. There were now three sisters in the convent and there were four other schools in the parish. A new convent had been erected in 1885.

The complete list of missionaries who have visited St. Francois is a long one, being as follows:

| | |
|-----------------------------|---------|
| Rev. Picard Destroismaisons | 1824-27 |
| Rev. Jean Harper | 1827-31 |
| Rev. Francois Boucher | 1831-33 |
| Rev. Chs. Edouard Poiré | 1833-38 |
| Rev. J. B. Thibault | 1838-39 |
| Rev. Geo. Antoine Belcourt | 1839-40 |

| | |
|----------------------------------|---------|
| Rev. Arsène Mayrand | 1840-43 |
| Rev. Jean Edouard Darveau | 1843-44 |
| Rev. F. Taché | 1844-45 |
| Rev. L. Francois Lafêche | 1844-46 |
| Mgr. Provencher and Oblates from | |
| St. Boniface | 1846-49 |

retired rector, Rev. F. Kavanagh, saw stormy times in the beginning of his pastorate, having been shot at while returning from St. Boniface to his mission during the troubles of 1869-70. He lived a most ascetic and retiring life, although he often had the honor of being visited



INSIDE OF TRAPPIST CHAPEL, St. Norbert.

| | |
|---------------------------|-----------|
| Rev. J. B. Thibault | 1852-69 |
| Rev. Lr. Francois Lafêche | 1849-52 |
| Rev. F. X. Kavanagh | 1869-1909 |
| Rev. Adelard Duplessis | 1909-1911 |
| Rev. J. V. Fyfe | 1911 |

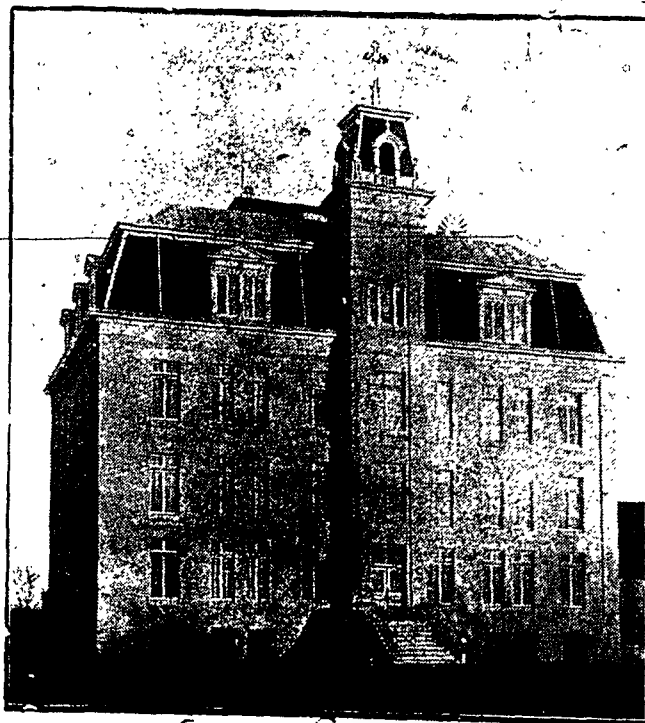
By the latest returns St. Francois-Xavier is given a French population of 512 souls, having lost through the creation of new parishes. The

by his bishop and was the warm friend of such men as chief justice Dubuc.

ST. NORBERT

St. Norbert is one of the finest localities in the neighborhood of Winnipeg, and Winnipeg is just beginning to find it out, as the price now being bid for land in that part well shows. More than a half century ago, however, Mgr. Taché and his flock of half-breed farmers had marked the place as being a good one to live in. Already the estimated population of the district was not less than nine hundred. It was really not difficult for the riders of the plains to attend church at St. Boniface. But Mgr. Taché kept in mind the spiritual welfare of the growing generation, and in 1854 he caused to be prepared the first materials for a church and priest's house, which when built was for some time attended by the priests from the archbishop's palace. In 1857, however, the diocese having received some new recruits, St. Norbert was given the status of a regular parish. Rev. Fr. Mestre was in charge in 1862 when there arrived at St. Boniface the Rev. Joseph Noël Ritchot, whose name has since become identified with the history of St. Norbert.

Mgr. Ritchot, as he was known in his later years, was born at L'Assomption on December 25, 1825. A farmer's son, he began to study late and was not ordained until he was thirty years of age. At the college of L'Assomption where he took his course, and afterwards as pastor of the new parish of Ste. Agathe des Monts, he rendered great service to the cause of agriculture and colonization. He was thus eminently fitted for his new field of labor. His first care as parish priest of St. Norbert was to establish a school and to encourage the taste of farming among his people. In pursuance of the same view, he assisted Mgr. Taché in starting the mission of Qu'Appelle, which was to lead to the establishment of the Indian industrial schools by the Oblates. In 1867-68, Mgr. Ritchot travelled in Eastern Canada to secure more priests and new settlers. On his return home his attention was taken up by more exciting work, St. Norbert being the



GREY NUN'S CONVENT FOUNDED 1838, ST. NORBERT.

scene of some important events during the troubles of 1869-70. Mgr. Ritchot was drawn into the vortex, and finally was one of the delegates who were sent to Ottawa to secure Manitoba's bill of rights, a mission which he filled with remarkable diplomacy. He was an earnest advocate of the amnesty to the half-breeds, many of whom were his parishioners. He took his petition to the foot of the throne and proved conclusively that amnesty had been promised by the Canadian Government.

Having made the best terms possible for his people the devoted curé devoted himself to the development of his parish. By 1883 he was able to open a fine new brick church, which, in 1887, he had the pleasure of seeing formally consecrated by Mgr. Taché and Mgr. Fabre.

The Grey Nun's Convent.

Other important works received his attention. As early as 1858 he had induced the Grey Nuns to open a school in his parish. It was at first but a rude log structure, as one would naturally expect to find in such a locality, 55 years ago. But the generosity of the priest, the zeal of the sisters and the good will of the people finally led to the erection of a substantial convent where boarders were taken in. This was further enlarged in 1905, and brick veneered, so that it not only presents a fine appearance amid spacious grounds, but also offers the best accommodation possible for a hundred boarders. An equal number of day pupils, young girls of the parish are also received at the convent. The demand would require a new extension to the convent, but the prudent sisters are hampered by financial considerations.

The boys have an excellent school under the Brothers and in July last there was laid the corner stone of a fine new college which is also to be under the direction of the Marist Brothers when completed.

The Ritchot Asylum

At present dominating the village of St. Norbert with its bright new dome is the new asylum or orphanage named after Mgr. Ritchot, which is not yet completed. It was one of the last gifts of Mgr. Ritchot to the Sisters of Misericordia, who were induced seven years ago to take possession of a house and grounds which he had destined for this purpose. The present convent will accommodate only about 25 children.

The new edifice, the corner stone of which was laid in 1911, is of monumental proportions, 120 by 50 feet, and rising three stories, above a high basement of stone. The body of the building is of white-brick, trimmed with stone,

mer Brother Antoine could write to his superiors that he would have ninety tons of hay and an enormous quantity of potatoes for his first crop. In October, 1892, Fathers Paul and Cleophas, with Brothers Urbain and Alphonse, arrived, and on the 18th of that month the first Cistercian monastery of the west was blessed.

How this asylum of contemplative prayer and silent labor has grown is demonstrated by the shortest visit. In 1903 the corner stone was laid for a new chapel which was rapidly pushed to completion. It is a fine brick structure of brick and stone, presenting a frontage of 140 feet, erected on rising ground and crowned by a lofty dome. In the great nave there are stalls for fifty monks, with room for more around the altar and a gallery for strangers. Connecting with this chapel is the first wing of the monastery, not less than 134 feet long, also of stone and brick, which was completed and occupied in 1905. It is intended to extend this wing in quadrangular form, so as to have an interior court for the cloistered monks.

It is now 250 years since Bouthillier de Rance undertook to restore the pristine glory and austere discipline of St. Bernard at La Trappe, in Mortagne, France. The fortunes of the order, specially since the French revolution, have been varied, although its growth has been continued. Laws of expulsion in Europe have contributed to scatter the monks throughout the world. In America the Trappists are now established at Gethsemane, Kentucky; New Melleray, Iowa; Mistassini, and Oka, Quebec; Providence, Rhode Island, Tracadie, Nova Scotia and St. Norbert. All these institutions have been created on virgin soil, and have contributed considerably towards demonstrating the agricultural possibilities of the country around them.

This, as much as the stories of the austere discipline to which they are subject, has contributed to make them famous. The "memento mori," with which they greet each other on first meeting, the perpetual silence except when at prayer, the constant reminder of death through being compelled to dig their own graves and to sleep in a coffin, are the features of the rule that are in the popular mind.

These depressing influences are not in evidence at St. Norbert, and when, on the occasion of an exceptional visit by a great dignitary, for example, they are relieved of the obligation of silence, the conversation of the monks is very entertaining. The monks do not sleep in coffins, but on a bed of straw with their clothes on, and each in a narrow cell devoid of all other furniture than the bunk.

They retire at 8 o'clock and all get up at 2

Ritchot as pastor of St. Norbert in 1904 was born at St. Pierre de Montmagny, in February, 1851. After attending the district schools, he took the classical course at the college of Ste. Anne de la Pocatière, and in 1878 he came to St. Boniface where he was ordained to the priest-



REV. FR. GABRIEL CLOUTIER,
Parish Priest of St. Norbert.

hood August 23, 1881. Up to that time he had been teaching in St. Boniface college, and he continued on the staff of that institution until 1885, when it passed under the direction of the Jesuit Fathers. For five years following he attended various missions around St. Boniface. In 1890 he was appointed to an important position in the archbishop's palace and he continued in office until his appointment to St. Norbert. In 1906 the clergy of the archdiocese celebrated the silver jubilee of his ordination with great cordiality. Rev. Mr. Cloutier is one of the best known priests in the diocese. He has great executive ability and is a great lover of books, his library denoting constant usage and a taste for the best authors. In his parish he has been a persevering advocate of temperance.

PARISH OF ST. CHARLES.

The parish of St. Charles dates back to a half breed settlement which had been visited by missionaries since the first half of the last century. Rev. Father Allard was the first resident priest in 1868. From that day the congregation has been fortunate in the possession of most eminent Oblates as its pastors. The beautiful site on the Assiniboine, the comparative quiet, coupled with the nearness to Winnipeg, which renders communication with the mother house relatively easy, has induced repeatedly the ecclesiastical authorities to send there some eminent adviser who needs relief from more exacting duties. Until recent years St. Charles parish did not grow fast. Speaking of it in 1888, Mgr. Taché says: "Its population is only 330. There is a modest chapelle, a presbytery and a school attended by eighty children. The parish priest then was Father Dandurand, the first Canadian born Oblate, and a former vicar general of the archdiocese of Ottawa. Father Dandurand was instrumental in bringing out several families from the province of Quebec, who have become some of the firmest supporters of the church.

Within the last decade a transformation has come over St. Charles. The rapid growth of Winnipeg and the establishment of rapid transit has made it a favorite summer resort so that property has taken great value and the best class of buildings have been put up. The Catholic Church has not been behind. From 1904 to 1906 a splendid church of pure design has been erected at a cost of \$35,000. Its imposing outward appearance is enhanced by the remarkably finished interior, with its fine altars and statues and grand windows of painted glass, which represent various scenes in the life of Jesus. Some of the donors of these windows are Messrs. and Mrs. Aime Benard, Faville Paille, Chas. Caron, Joseph Lafleche, Louis Lafleche, Olivier Lafleche. There is also a beautiful way of the cross, the donors of which are Messrs. and Mrs. Jos. Hogue, John McMillen, Frank Ness, Willie Ness, Hector Caron, P. McMillan, Chas. Caron, Alphonse Caron, Willie Lane, Frank Russell, Jos. Mc-



ST. NORBERT'S FIRST CONVENT

crowned with a handsome roof and lofty tower. The interior will be handsomely finished. It will comprise a chapel and accommodation for from 200 to 250 children. It will be both an orphanage and foundling's home. It is destined to relieve the Misericordia Hospital, of Winnipeg, of all the children who are now there.

The Trappist Monastery

Another and most important gift to St. Norbert on the part of Mgr. Ritchot was the establishment of the Trappist Fathers within a short distance of the parochial church. He and Mgr. Taché richly endowed the monks of Bellefontaine, giving 1500 acres of land on the river Sale and \$3,000 in cash between them. Their intention was to start a model farm which would be an example to the Metis population of the neighborhood and to promote the general progress of agriculture. That spring the Trappists sent over Brother Antoine to take possession and to prepare a house. The temporary building which was then put up was a three-story frame structure, well located in a grove encircled by the river Sale so that there was ample protection against idle curiosity. The prairie was broken and during the sum-

o'clock in the night for prayer. The priests spend eleven hours a day in prayer, and they do not go to work in the fields until 7.30 o'clock. The lay brothers go to work at 5 o'clock. After the noon meal there is one hour for the siesta. The food consists entirely of vegetable and milk products; but the cook has some wonderful recipes to make them palatable. There are three meals a day and an extra lunch during the harvesting season. From the end of the active season in the fall to Easter, however, fast is never broken.

During the year 1911 Notre Dame des Prairies, as St. Norbert is called, was sorely tried. One of the Brothers died, the old monastery was destroyed in the fall with all the crop of vegetables which was to be the food of the monks until the next season and there were severe losses among the cattle. Already, however, foundations are being laid for new buildings to replace those destroyed by fire and three hundred acres of ground have been sown, while the production of the delightful trappist cheese goes on.

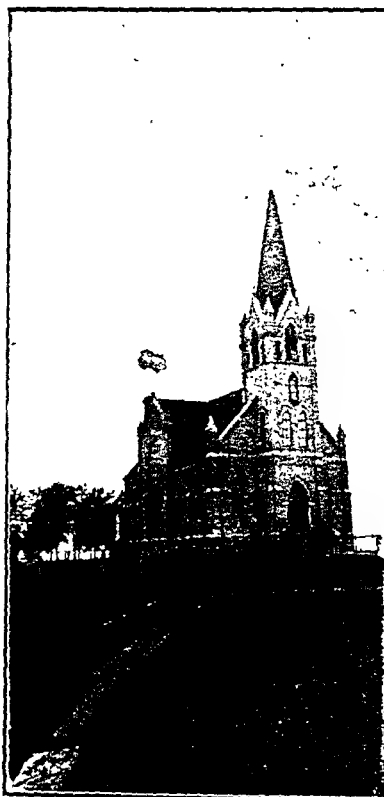
The Present Pastor.

Rev. Gabriel Cloutier who succeeded Mgr.

Millen. Geo. Caron. J. Lafleche. Ant. Hogue

About the time the new church was going up the newly established order of Oblate nuns built a splendid convent as a boarding school which is of the highest standard.

These changes were made under Rev. F. Thibaudeau, O.M.I., now of Duluth, and completed by the present pastor, F. Gendreau.



ST. CHARLES CHURCH

Rev. F. Gendreau is a native of St. Pie, near St. Hyacinthe. He entered the seminary of St. Hyacinthe and for many years remained attached as a priest to the diocese of the same name before entering the congregation of the Oblates. He soon became procurator of that order for the province of Quebec and afterwards was at the head of the important house at Mattawa.

In 1902 he proceeded to Dawson to establish the Oblates in the Yukon and on his return was appointed parish priest and superior at Kenora. On coming to Winnipeg, he was first chaplain to the sisters of the Holy Names, then to those of Misericordia. Finally three years ago he was made parish priest of St. Charles. Father Gendreau is a man of sound judgment as well as wide attainments, and during his thirty years of activity has rendered many important services to those who have trusted him.

ST. LAURENT.

In a recent publication intended, and well intended, to show the many excellent opportunities offered by St. Laurent on Lake Manitoba as a summer resort, it was said that after a century it still preserved the appearance of a rural village. That is true in the narrow sense, but it is only part of the truth. St. Laurent has been much more in the history of northern Manitoba than a mere rural village. It has been a centre of progress and influence to which many living statesmen could testify. It has been a centre for Christianization, with a radius extending over many hundred miles of unfertile territory, where domestic industries and the systematic organization of communities have been promoted, guided and assured by servants of the Catholic Church. It has been a centre from which, during the last fifty years, before Manitoba was even a postage stamp province, works were done and establishments founded, which live to this day to bear fruit, with great promise that in the future their sphere of influence will be extended.

In that "rural village" where Catholic missionaries now occasionally find rest, but from which more often they start to brave all the hardships of the far northern countries, the most prominent institutions, whether from an architectural standpoint or from that of moral influence are those forming part of the old Catholic mission. At the very time when the rush of immigration towards the West started from different quarters St. Laurent came into being. The easily worked prairies west of Winnipeg became the early apauage of surveying parties. St. Laurent at the time was founded by hardy Breton fishermen and the missionaries as a place from which they could develop a greater Manitoba. And the worldly statesmen are just coming to recognize the possibilities of the north. They will fight for many years over the division of its spoils, because access to them has been made easy and the economic value is assured.

Early Missionaries of the North.

The march of Catholic evangelization has never been retarded by such cares. As early as 1844 Rev. F. Darveau, O.M.I., found a tragic death at Duck Bay, by foul means, as Father Morice affirms. Yet these northern missions continued to be visited by Rev. Mr. Thibeault, by Rev. Mr. Lafleche, afterwards bishop, and by Rev. Fr. Bermond. About 1856 the missionaries became more impressed with the possibilities of the country around St. Laurent and among the visitors here were Rev. Mr. Thibeault, Rev. F. Lestanc and Rev. F. Gascon, who were real teachers. Rev. Fr. McCarthy and Germain also labored in the same field.

Father Simonet and the First Settlers.

It was R. F. Simonet, O.M.I., who was first specially assigned to that field. The registers of the parish of St. Laurent contain the first entry under date of the 25th of December, 1864. It is signed by Rev. F. Simonet, who says that he has been visiting the mission "for the past three years." Pierre Goulet and Marie Cauboyer are the first names mentioned on the register. On the 18th of August, 1864, forty persons whose names are not mentioned were confirmed by Mgr. Taché, showing a larger

population than would appear from subsequent enumerations.

The First Church.

The modest hut which Father Simonet had provided for his religious work during those past three years was situated two and one-half miles of the present mission, according to Bro. Mulvihill. It was never completed. In 1863 a more convenient site was found about one-half mile from where the present church stands. It was a cabin 30 x 18 feet, the walls standing only seven feet high with a pitched roof. The sacristy was of course a sloping dependency. Although there was a promise of permanency in these modest beginnings, a testimony to the far-seeing eye of the missionary, incidents are not wanting to show that the work was carried on, under most discouraging circumstances and with the greatest hardships to the priests.

Anecdotes of Early Days.

The difficulties of transportation were such that coal oil sold at \$3.00 a gallon and flour in proportion. It became necessary to fall back upon the natural resources of the country, the fish and the few cattle. But the priests were generally too exceedingly money poor to buy the not overabundant production of the country. In times of plenty potatoes were a great relish but before they could be extensively cultivated at home it was often necessary to go 40 miles to St. Laurent, to get a supply. Pemican and fish were really the standard food in winter and often the stores gave out in the bitterest kind of weather. Then there was famine indeed in which all shared, priests, while settlers, Indians and animals alike. When the deep snow covered, the ground the hungry cows would eat off the pitched roof of the low chapel and the dogs, deprived of their rations of fish sometimes managed to steal the tallow candles which had to be used for the altar. Even water was a scarcity when the ever refreezing ice had to be broken through several feet with the meagre tools of the missionaries.

Sometimes the missionaries resorted to hunting for their sustenance; but being fresh from France it may be easily imagined that they were not the best sportsmen amidst these new surroundings, even if their apostolic zeal had not precluded their giving much time to the chase. Many stories are told of their misadventures. Once a missionary chasing the duck on the lake upset his canoe. Cassock, brogan and gun were all seriously damaged. Another time a stew made of a robbin and its feathers constituted the supper's menu. Then there were the mishaps to all travellers in the primitive country. Father Camper having come from St. Boniface with a load of provisions, drawn by bullocks, lost part in the mud and was so obsessed by his troubles that even in his sleep afterwards he would cry out "whoa!" There was also the ever-present misquito, which caused Father Simonet to become an expert in making a smudge even for saying mass.

The lodging was no better than the food, for the floor being the earth, the furniture consisted of a wooden bedstead and when there were visitors some had to sleep on the floor. A smoky stove served all purposes of heating and cooking. Later a moosekin bed tick was



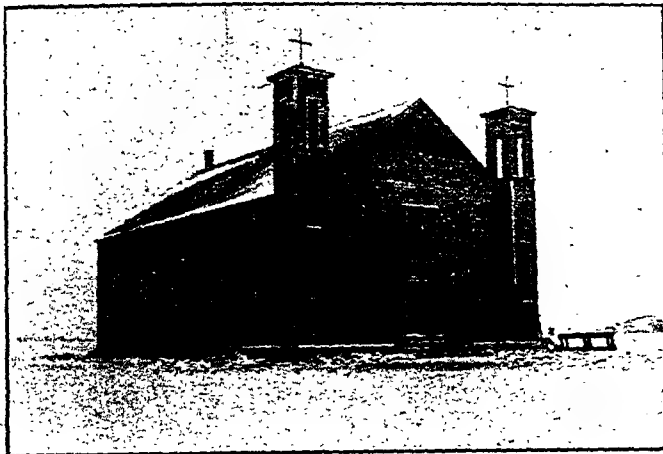
OBLATES RESIDENCE, CHURCH AND CONVENT OF ST LAURENT.

secured which is still in existence after twenty-one years of usage.

Advent of Father Camper.

On the 1st of November, 1866, the name of Father Camper first appears on the register of St. Laurent at the baptism of Sophie Chartrand. Father Simonet was still here, but soon Father Camper was put in full charge of the mission.

From that time some real progress began to be made. In 1866 the place counted only thirteen Catholic halfbreed families; ten years later it boasted thirty-two, with a school under brother Mulvihill, who had gathered fifty pupils.



TRANSCONA CHURCH

Brother Mulvihill.

The biography of Father Camper will be found elsewhere in this album. This notable co-worker of his on the St. Laurent mission for more than forty years also deserves a special mention. Other notables among the brothers will be mentioned in this article, but he has been with Father Camper almost from the beginning to the end and he has acquired such knowledge of the conditions that his advice and services have been most valuable.

Brother Mulvihill was born in the south of Ireland seventy years ago and ended his novitiate in 1865 at Belmont House, near Dublin. He spent two years in Yorkshire. Then, in 1867, he came to Canada and immediately proceeded to St. Laurent where he opened his school.

In 1876 St. Laurent was erected to the full dignity of a parish. A municipal organization having been effected, Brother Mulvihill was elected reeve at 22 different elections, while he saw the number of pupils around him continually increasing. Bro. Mulvihill became an expert in municipal affairs and fought the battles for his district so well that he even secured an amendment to the municipal act so that St. Laurent should get its share of municipal improvements. A Protestant once remarked, "so long as the Brother wants to run he will be elected."

He rendered an even greater service in 1897 by collecting funds for the new church. This was a position of high responsibility. Mgr. Langevin, while on a visit to St. Laurent made the remark that there was need of a new and better church but that the means did not appear to be in sight." However, he added, "I think I know a means, there are many Mulvihills and many Pats in Chicago." The authority of the superior of the Oblates had to be secured, but it was granted. Brother Mulvihill had influential family connections in Chicago where he remained many months. Through these influences and his own tact and energy he secured the large sum which has enabled St. Laurent to erect its magnificent church. He also at that time visited St. Paul and the old country for the same purpose.

In 1901-2 the Brother was also entrusted by the minister of the interior of Canada with a special mission in the interest of immigration. He made many speeches in Donegal, his work being highly appreciated. But he was recalled by Father Camper because his presence was needed in St. Laurent.

At seventy Brother Mulvihill is still active

and keenly interested in the affairs of his home. His is really a wonderful career for a religious, and one that leaves works behind.

In 1872 a new frame church on stone foundations was erected and this was largely the work of another religious who made the shingles for it and with the rudest tools adorned the interior with an altar which was found worthy of being preserved and is now in the church at Vannes. Mgr. Taché had given \$500 towards this church building.

The Present Church.

In 1894 the population is estimated at 150 families and St. Laurent had become quite a village.

are statues of Ste. Anne, St. Antoine, St. Patrick, fine side altars to the Virgin and the Sacred Heart, a well adorned pulpit, a beautiful allegory of the Archangel and general decorations of a quality in keeping with the most prominent features of the interior. Even gas has been introduced, so that it may well be said that there are few churches which are better and more finished. Twenty-five thousand dollars is a small value to be put upon the edifice. Yet all the work was done in St. Laurent and nearly all by the Fathers and Brothers themselves, who were the designers in every case.

This fine church is flanked by two fine edifices well worthy of it. On the right is the stone residence of the Oblate Fathers, 96 x 44 feet, two storeys, with broad verandah and surrounded by fine groves which the fathers have planted. They have also broad gardens which are exceedingly well kept, the whole being an ideal retreat by the side of the beautiful lake.

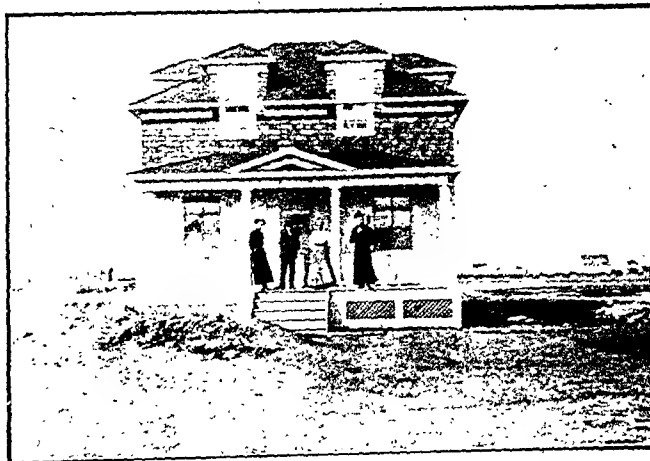
On the left is the school of the Franciscan Missionary Sisters of Mary, whose mother house is in Rome, and who were brought by Mgr. Pascal. It is a fine stone convent where they have now some twenty nuns engaged in teaching and in otherwise assisting the missions. They also take great pains in adorning their grounds and in establishing a fine garden which is a good object lesson to the native population. The population of the village of St. Laurent is given by the census of 1911 at 581. The population of the Catholic parish, which comprises a wider area, is over eight hundred, of which only a very few are English-speaking.

The Present Pastor.

In 1903 Rev. Father Pérant, under whose pastorate this great work had been perfected, was replaced as rector by Rev. F. August Kim, a brilliant young Oblate who was born on November 19, 1871 at Stambourg. After studying at Nancy, France, he entered the novitiate at St. Gerlach. Thence he went to the Liège scholasticate and was ordained to the priesthood by Mgr. Dottenville, July 12, 1900. On coming to Canada in 1901 he was sent to Regina and remained as assistant to Rev. Fr. Saffa until appointed to St. Laurent in April, 1903, where he has become a general favorite.

St. Laurent as a Summer Resort.

As an agricultural centre St. Laurent has been making considerable progress recently. Stock raising has been growing rapidly, dairy-



TRANSCONA PRESBYTERY

small sawmill still remaining. Rev. Father Pérant who succeeded Father Camper in 1901 was also a skilled artisan and may be seen working at the mill any day. At the time of the reporter's visit he was engaged in making agricultural implements adapted for small farming after the French models. Brother Byle had designed and carried out a fine Roman arched ceiling supported by noble walls, Father Pérant adorned the choir with one of the finest altars to be seen anywhere. The elegance and symmetry of the proportions are most perfect while the adornments are elaborate. The color scheme is white while the lower main panel contains a fine bas relief in color representing the Lord's Supper. There

ing has been introduced and more attention is paid to the possibilities of agriculture. Winter fishing on Lake Manitoba is also a source of considerable revenue.

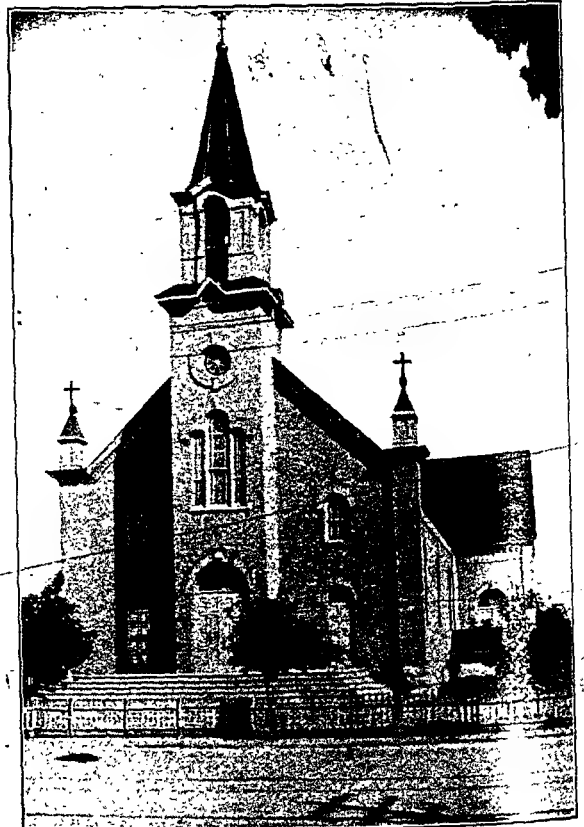
All this progress has been promoted by the Oblate Fathers long before the advent of the railway. The coming of the latter opened a new possibility for the creation of a summer resort. The beach at St. Laurent is noted far and wide for the hardness of the sand, the shallowness and purity of the water a long distance from the shore. These are almost unique advantages for a locality in Manitoba and the railroad journey from Winnipeg, whenever traffic justifies it, could be made in little more than one hour. There is a wide space of vac-



ST. IGNATIUS CHURCH, Winnipeg.



ST. MARY'S CHURCH, Winnipeg



HOLY GHOST CHURCH, Winnipeg.

ant land, almost two miles between the present village and the lake, which gives plenty of room for the formation of a summer colony. Not many years ago a picnic to St. Laurent was organized with great success by the parish of the Sacred Heart of Winnipeg, and ever since the beach at St. Laurent has attracted more or less people. There is at present a Club House where pleasure seekers can find accommodation. It is cozily furnished.

But a much more ambitious scheme is being evolved by the Manitoba Beach Company, which was organized with Lieutenant Governor D. C. Cameron at its head. This company has secured the control of 2,600 acres of land along the river front, and some six hundred lots have already been sold to prominent Winnipeg citizens. Work has started on some thirty cottages and the foundations are being laid for a hotel which will be 140 by 90 feet. The plans are for one of the best appointed summer hotels with 50 bed rooms and a dining room that will accommodate a far greater number than this would indicate. There will be electric lights and garage. The shore will be cleared of all objectionable growth. At an appropriate distance the lake will be deepened to form a regular channel six miles long for motor boating. In short St. Laurent is on the way to becoming a great watering place, without ceasing to be a great mission.

SKETCH OF THE PARISH OF TRANSCONA

It is situated at three miles only from the city limits of Winnipeg and is called after the National Transcontinental. Shops are being erected by the commissioner of the Transcontinental, which will cost about five to six million dollars and will be the town established to accommodate the five or six thousand artisans and laborers who will be employed in the mammoth works of the Grand Trunk Pacific.

months holy mass was celebrated in Campbell's public hall, while a commodious chapel and a handsome house for the priest were being built. It was a great cause of joy, then for the little congregation to enter their new, though humble chapel on Christmas, 1911.

The blessing of the church took place on Palm Sunday, 1912. His Grace the Archbishop of St. Boniface officiated, assisted by Father Dandurand and Father Paré. On that day, Father Bournival, S.J., sang mass. The following members of the clergy were also present. Very Reverend Fathers Cahill, provincial of the O.M.I., F. F. Magnan, Prudhomme and Plourde.

The general opinion is that as soon as the shops of the G. T. P. will be in full run, the parish of the Assumption of Transcona, will be one of the largest in the archdiocese and probably of the whole Canadian West.

ST. MARY'S

It is illustrative of the rapid growth of Winnipeg, or conversely, of the comparative antiquity of St. Boniface, that it was more than a half century after the landing of Mgr. Provencher on the shores of the Red River, before the first mass was celebrated on the Fort Garry side. St. Mary's parish indeed owes its origin to the establishment of what has ever been known since as St. Mary's Academy, by the Grey Nuns in 1869. On Sundays the school became a chapel in which Father McCarthy, and other priests officiated, Father McCarthy being recognized pastor. In 1872 Father P. Baudin, O.M.I., became more definitely the pastor of the rising congregation.

Since Manitoba had become a province the immigration had been growing, bringing with it a large number of English-speaking Catholics who preferred to settle on the Winnipeg side. In 1872 Rev. F. Tissot made a report to the chapter general of the Oblates that the school-

at that time a party who favored the north end and who claimed that the ground assigned to the church was too far out of the city! However, according to Mgr. Taché's plans, the Oblates put up a building in the midst of what was then a vacant field. They used the lower part as a residence. The upper floor, reached by an outside stairway, was fitted as a chapel. This is the building which, removed to some distance, afterwards became St. Joseph's home. At that time it became the regular residence of the Oblates, with Father Lacombe as Superior and Father Baudin as parish priest. This chapel was blessed by Mgr. Taché August 30, 1874.

In the year 1874-5 the ordinary receipts of St. Mary's parish were \$2,444.91. Moreover, a charity bazaar, held under the presidency of Mrs. MacKearney, brought \$1,200. The residence of the Oblates now became the chief house of the congregation in the country.

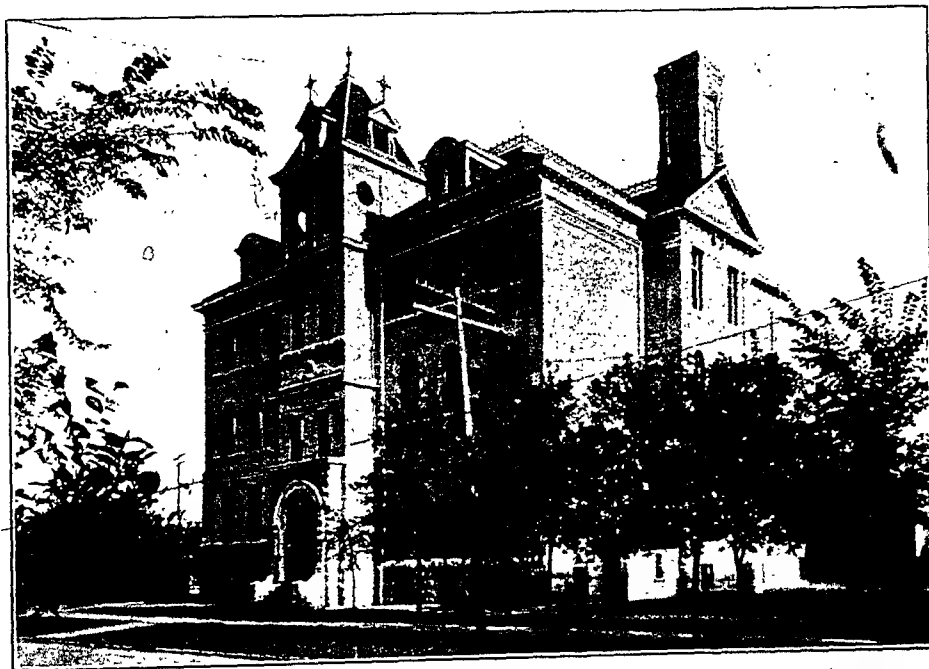
The Catholic population was then one thousand out of seven thousand in Winnipeg. Describing his ministry at this time, Father Lacombe says: "The pastor must run after the stray sheep and with great pains bring them back to the fold. The 'compelle intrare' must here be applied with full force. How many Catholics in name only, come from all parts and conceal themselves in order not to be troubled by our invitations! Then how many more only pass through in search of work, either on the railroads or in other fields of occupation."

About this time a school for boys was opened by the Fathers, Rev. F. McCarthy giving a great deal of his time to it; until 1880, when the Brothers of the Congregation of Mary took charge of it.

By 1879 the Oblates resolved to build a new church, which was planned as it now stands. To start the work there was on hand only a sum of \$1670, the results of a bazaar held during the winter by Rev. F. Lavoie. Yet the



REV. FR. LEE.



ST. MARY'S INDEPENDENT SCHOOL, Winnipeg.

The population is actually 1800. About 700 are Catholics of different rites and nationalities. The last census, carefully taken by the reverend pastor shows 425 families, 16 nationalities and 700 souls. The French-Canadians are the majority. The present pastor is Father Lee, who on the invitation of the Archbishop of St. Boniface, came from North Dakota, where he had spent ten years, to take charge of the new congregation.

Mass was celebrated here for the first time on the 21st of August, 1910, by Right Reverend Monsignor Dugas, vicar-general of the Cathedral of St. Boniface and a year later on the 20th of August, 1911, the first and present pastor took charge of the new parish. For five

chapel was already "too small and insufficient." The Oblates foresaw the great future of the wheat city. They took up the matter of new buildings immediately and bought the plot of land on which the church now stands from the Hudson's Bay Company. Archbishop Taché wrote to the Superior-General of the Oblates under date of June 17, 1873:

"I intend to build this year a house for the Fathers. This will be the beginning of an establishment upon the future of which one may fairly build great hopes."

It must be remembered that Archbishop Taché was then the religious Superior of the Oblate Fathers.

It is interesting to note that there was even

corner stone was laid by Mgr. Taché on the 15th of August, 1880; and on the 4th of September following, the building was sufficiently advanced to permit of its being thrown open to public worship. The blessing ceremony was presided over by Mgr. Taché, amidst a great concourse of clergy and laymen. Mgr. Lynch, archbishop of Toronto, delivered an eloquent sermon.

Although the time was within sight when it would become necessary to establish new parishes in different parts of Winnipeg, St. Mary's did not cease to grow and prosper. In 1888 there were three Oblate fathers attached to it, with Rev. F. Ouellette as rector. The other two priests were Fathers McCarthy and Rev.

Fox, recently arrived from England, "a venerable and loveable old man," Mgr. Taché wrote of the latter, who was compelled by failing health to retire to Rat Portage in 1894. The parish church had been formally consecrated in 1887 and the Oblate residence was still the original chapel house residence but used now for residence purposes only. The Brothers school was attended by 100 boys. St. Mary's Academy had 150 pupils, and the other school for girls 100. There were 750 communicants.

During the pastorate of F. Ouellette the church was enlarged somewhat, a sanctuary being added to the north end of the church. It was again enlarged during the pastorate of Father Guillet, this time the church being remodelled so that the facade would reach the street line and present a more architectural aspect.

In March, 1903, Rev. Chas. Cahill became pastor of St. Mary's, and earnestly continued the work of improvement his main achievement perhaps being the erection of the splendid new school. St. Mary's school today is one of the finest buildings for elementary education in the city. The Brothers devote themselves to the most advanced classes of boys while provisions are made for the smaller boys and a department for girls is conducted by the Sisters of the Holy Names. There has been introduced a two-year commercial course by the Brothers and the Sisters who prepare their pupils for teacher's third grade certificate. A good deal of what is commonly known as "high school work" is thus done at St. Mary's school.

On the 27th of December Father R. D'Alton became pastor of St. Mary's, a position which he was to occupy until Easter of the present year. He was introduced from the pulpit of St. Mary's by Rev. F. Cahill in the following terms:

"Father D'Alton comes to you direct from Holyhead, Wales, where he has been for 13 years, in charge of St. Mary's parish. No doubt

our Blessed Lady presided over the destiny that sent him to Winnipeg. He has spent most of his life as a priest in England, principally in parish work and you can accept my assurance that Father D'Alton comes to you well qualified to guide the destinies of this parish." Continuing, the former pastor said he had occasion to know that he left Holyhead at the bitter regret and disappointment of all who knew him. Turning toward Father D'Alton, Father Cahill said: "If I feel comforted, therefore in introducing Father D'Alton to you, I am also proud in presenting the parishioners of St. Mary's to you Father D'Alton, for you will find here a people of strong convictions and generous impulses, a people amongst whom it will be a pleasure for you to live and to labor, a people, who by their devotedness to your person will prove some compensation for the sacrifice you made in leaving country, kith and kin to accept a field of labor in the new world, and may God bless and prosper your work."

During the pastorate of Father D'Alton St. Mary's continued to grow and prosper, fully maintaining its title of mother church of Winnipeg. On last Easter he announced his transfer to Calgary. Rev. Fr. Cahill took charge and lately it was announced that the parish had secured "splendid grounds on Broadway for the erection of the fine new church the plans of which appear on the fourth page of this souvenir."

The list of pastors at St. Mary's is a long and distinguished one as will be seen below.

1867-72—Rev. Jas. McCarthy, O.M.I.
1872-74—Rev. J. B. Beaudin, O.M.I.
1874-1880—Rev. A. Lacombe, O.M.I.
1880-1882—Rev. J. B. Beaudin, O.M.I.
1882-1885—Rev. Jos. Lavoie, O.M.I.
1885-1889—Rev. N. Ouellette, O.M.I.
1889-1890—Rev. L. Lebre, O.M.I.
1890-1894—Rev. L. C. P. Fox, O.M.I.
1894-1895—Rev. A. Langevin, O.M.I.

1895-1903—Rev. D. Guillet, O.M.I.

1903-1908—Rev. Chas. Cahill, O.M.I.

1908-1912—Rev. R. M. D'Alton, O.M.I.

All these names are already written large in the annals of services rendered to the Church and the cause of civilization in this country.

IMMACULATE CONCEPTION.

Foreseeing that the growth of Winnipeg towards the north was an assured fact, Mgr. Taché in 1882, built out of his own private funds a school-chapel for that part of the city, on Austin street. That was the beginning of the parish of the Immaculate Conception whose birth was presided over by Rev. F. Lebre.



IMMACULATE CONCEPTION CHURCH, Winnipeg.

O.M.I. The chapel was blessed on the 8th of December, 1882. On the 4th of March F. Lebre was appointed pastor and a school was opened. In 1884, Rev. Fr. Cherrier became pastor, Father Lebre having been sent to Qu'Appelle. In 1888 there were 200 communicants and 112 children attended the school, while some forty boys living in the parish went to the St. Mary's school. The population was still of that floating character that made an accurate census impossible. From this time on, however, the history of the congregation of the Immaculate Conception is so closely linked with that of its pastor, that it would be invidious to separate the one from the other.

Rev. Father Cherrier.

Rev. A. A. Cherrier was born at Laprairie, Que., on September 26, 1849, of the union of Leon T. Cherrier and Lena F. Vian. The father of Rev. Fr. Cherrier ended his life in Winnipeg not many years ago, where he lived with his son and was very popular with the parishioners. The future champion of Catholic education in Manitoba, received elementary instruction at Beauharnois and afterwards took his classical course at the college of Ste. Thérèse de Blainville, Terrebonne county. In 1871 he graduated as a Bachelor of Science at the Laval University. Three years later he was ordained priest by Bishop Fabre in the Church of the Jesu, Montreal. For three years he held the position of professor of literature, and for three subsequent years he was professor of natural sciences at Ste. Thérèse college, his alma mater.

By this time Mgr. Taché was striving more than ever to strengthen the position of St. Boniface college by attracting experienced educators. The fame of Abbé Cherrier reached him; and he soon induced the young priest to come to Manitoba by describing the great mission to be fulfilled. Arriving at St. Boniface in 1878, he became rector of the cathedral and steward of the bishop's palace, positions which he held for another period of three years. He had become a member of the Catholic Board of Education in 1878, and he remained on it until it was abolished in 1890. In 1881 his value as an educator was further recognized by his appointment to the Presidency of the reorganized St. Boniface College, with the added duties of director of the seminary and professor of theology. These responsible and ex-



CHILDREN OF ST. MARY'S SCHOOL, Winnipeg.

acting positions he again held for a period of three years with the highest distinction. But failing health then compelled him to seek a quieter life, while the advent of the Jesuit Fathers to take charge of the college made his

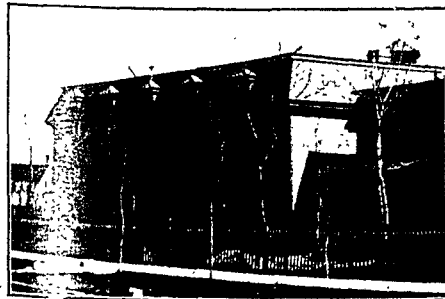


REV. FR. CHERRIER.

Parish Priest of Immaculate Conception Church

transfer comparatively easy. Yet his life during the early years of his pastorate at the Immaculate Conception was by no means a sinecure, under the conditions which we have indicated already. In 1890 he was compelled to take a needed rest by travelling abroad. He visited Ireland, Scotland, England, France, Switzerland, Bavaria and Italy. In September, 1890, as a delegate from His Grace, the Archbishop of St. Boniface, he paid a visit to Rome and was accorded a private audience by Pope Leo.

From this trip he returned with freshened spirits for the task before him. The increase in the Catholic population near the Canadian Pacific had made the erection of a new church imperative. With the slender means available, the work was begun in 1891, and by 1893, the elegant church so familiar to the people of Point Douglas, was completed. As immigration kept rolling in, new difficulties arose before Father Cherrier. By far the larger proportion of the foreign Catholics who came to Winnipeg settled in his parish. A finished scholar in French and English, and quite ready to preach in those two languages every Sunday, the zealous pastor was however unable to preach in all the languages of Europe. As the foreign population increased and concentrated at different points distant from the church, the erection of new parishes on the line of nationalities became a necessity. Every new church built was, so to speak, at the expense of the Immaculate Conception, leaving the old burden upon the remaining flock. But Father Cherrier did not shirk his duty and the ecclesiastical authorities paid him the compliment of extending the limits of his territory in order to make up for the loss of foreign nationalities. After all the partitions, the school of the Immaculate Conception was still attended in 1905-6 by 160 pupils and the church as well filled as ever. Father Cherrier was



Immaculate Conception, Old Building which served for Church, School, Rectory and Sisters' Home.

able to make many improvements, including the splendid Catholic Club building on the church grounds, the erection of a residence for the sisters, an office for himself and a tennis court for young people.

While attending to his parochial duties, Father Cherrier has never ceased to take an active part in educational matters. He has been a member of the Council of the University of Manitoba since its inception, having been president of the board of studies and vice-chancellor. In all the deliberations affecting the organization of the University he has been a strong defender of Catholic interests. When the School Act of 1890 was passed he enlisted himself among the uncompromising opponents of that law of confiscation. After the death of Archbishop Taché, he felt the call more than ever to continue the struggle regarding the schools. At this time he held two open meetings in his own church. He also contributed a series of articles on the subject to the columns of La Presse, of Montreal, which commanded much attention.

In 1903 he addressed a meeting in the city hall called for the purpose of discussing the promotion of education amongst the Galicians when he seized the opportunity to reiterate his views regarding the settlement of the school question. In 1910 he took another voyage to Europe and on his return attended the Eucharistic Congress in Montreal.

Strong in his convictions, but moderate in their expression, ever willing to meet representatives of other persuasions on equal ground, his sound of judgment as widely informed, without a public spirited citizen, ever ready to co-operate for the best interests of the city, Rev. Father Cherrier is now generally accepted as one of the big men of Winnipeg.

Polish immigrants sought the church of the Immaculate Conception. Here arrived, in 1898, from Ottawa, the Rev. F. Adelbert Kulawy, then a newly ordained priest, who celebrated the first mass for the Poles in Father Cherrier's Church. This zealous missionary at the same time took under his charge the Ruthenians and Austro-Hungarians, who had no other pastor. It was moreover necessary to travel into the rural districts, over the wild country where many of the immigrants were making homes. Father A. Kulawy came to assist him in the great work. Together the two brothers undertook the task of erecting a church for their flock on Selkirk Ave., which they completed in a marvellously short time. The new church, although it did not yet boast a residence for its priests, offered in its basement a refuge to many a self-sacrificing missionary who labored to keep alive faith and patriotism, among the Polish people of all parts of Manitoba. The names of Father Charles Groot-schel, Kowalski, A. Steuer and L. Nandzik were early added to those of the pioneers.

Having erected a home for themselves the Fathers immediately opened a school in the basement of the Church in 1901. This was followed by the erection of the fine brick school house wherein over three hundred children received Christian instruction under the nuns of the Order of St. Benedict.

The parish of the Holy Ghost is noted for its many and flourishing societies. The Brotherhood of the Holy Ghost was organized in 1902 and the Choir of St. Cecilia had its beginning in 1905. The other societies are the Sodality of the Holy Rosary, the Young Men's Society of St. Stanislaus, the St. Vincent de Paul Society, the Polish Turners' Society "So-



PARISH PRIEST AND ASSISTANTS OF HOLY GHOST PARISH.

HOLY GHOST PARISH

The Polish people who have come to America have been fruitful workers in the Catholic field. Despite the difficulties of accustoming themselves to the rules and manners of a new country—difficulties too often fostered by the intrigues of enemies of the church—they have in all localities where they have gathered in numbers, shown great zeal in providing for their religious needs. Their clergy has not been behind in its devotion to the people's interest and in battling for the truth. Like most of the other Catholics of foreign speech who came to Winnipeg the early Catholic

kolow Polskich", the Polish National Alliance, the Total Abstinence League "Eleuteria," and St. Michael Confederation of Polish Catholic Societies.

Rev. F. Francis Boniface Kowalski, O.M.I., the present pastor, is still a young man having been born on the 15th of September, 1878, in Divze Kleszczewo, near Danzig. After attending the elementary schools of the district, he went to college at Danzig and Charlottenburg, and then entered the novitiate of the Oblates at Valkenburg, Holland. He served his novitiate at Houthem and completed his philosophy and theological course at Hufelt where he was or-

dained the 21st of May, 1903. Upon coming to Winnipeg he was assigned as assistant to the parish of the Holy Ghost on the 16th of October 1904, at the same time attending Gimli, Gonor, Victoria Park, East Selkirk and St. Norbert, where he catered to the spiritual needs of Galicians and other Slavs as well as to his own people. Meanwhile he found time to edit the Catholic Polish paper. On December 10, 1909, he became parish priest of the Holy Ghost, and in May, 1911, there was added to this charge the responsibilities of councillor of the Provincial of the Oblates. Father Kowalski is a man of works, of untiring activity directed by sound judgment, and he has already rendered invaluable services to his people by whom he is dearly loved.

ST. JOSEPH'S CHURCH

The sterling worth of the German members of the Church came to be appreciated by all Catholics in America many years ago. The splendid record which they have made in their fight for the maintenance of their rights and privileges in the homeland has been duplicated in America by the many sacrifices which they have made particularly in the cause of Catholic education. And it may be said, that nowhere have greater and more frequent tributes been paid to the German Catholic settlers than by His Grace Archbishop Langevin. The need of establishing parishes for the different nationalities which were crowding to Winnipeg having impressed itself upon the archbishop before means to meet it



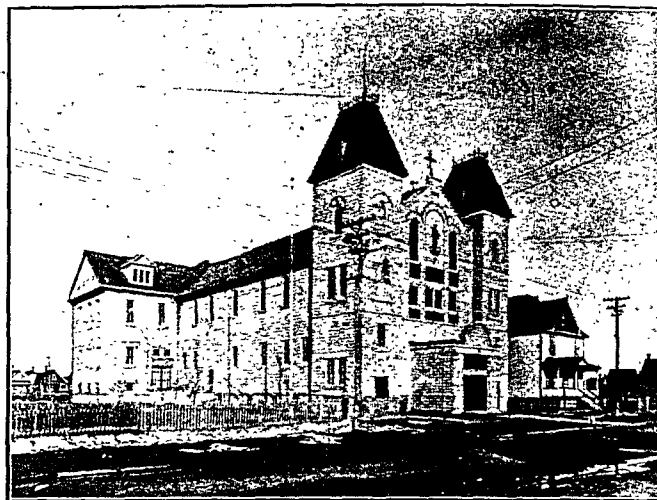
REV. FR. PAUL HILLAND,
Pastor of St. Joseph's Church, Winnipeg.

were available the Germans and other peoples of central Europe were at first requested to join with the Poles who were establishing the church of the Holy Ghost. This was in 1898. Even at that time the German congregation was under the special care of Rev. Fr. Enk, O.M.I., who unfortunately fell a victim to his zeal and to over work, dying within the year. In 1900 the gifted priest and able administrator Rev. Father Suffa, O.M.I., now of Regina, arrived to take charge of the German flock. The work of building a separate church, however, was not commenced until 1904, under the direction of the Rev. Joseph Cordes, O.M.I. This far-seeing priest bought several blocks of land in the north-end, which at this time was open prairie, and sold the lots to German Catholics only, an arrangement equally advantageous to the people and to the church as developments have shown.

With equal foresight the foundations of St. Joseph's church were laid on a broad scale, as the stately pile on College avenue now testifies. It must be remembered that in the erection of the church the utilitarian side had to be kept in view. St. Joseph's church is therefore a three story building, serving a treble purpose. The first floor contains the club rooms for the Men's Society and two school rooms; the second storey an assembly room and two other

school-rooms. The top floor is the church. It is on reaching this that the evidence of taste and devotion strikes the visitors. This part of the building was ravaged by fire in April, 1903, but owing to the energy of Rev. Father Cordes the damages were soon repaired. To-day the broad aisles, the splendid altar with its many group of statues, the fine stations of

Germany. He was ordained priest on the 8th of May, 1902. A year later he was sent to Canada. In September 1903 he arrived at Winnipeg, where he was stationed at the Holy Ghost Church for a year, visiting from there Gretna and Morden and helping at the same time Rev. Father Cordes, then parish priest of the German speaking Catholics of Winnipeg.



ST. JOSEPH'S CHURCH, Winnipeg.

the cross in bold bas-relief, the well finished and harmonious wood-work, make St. Joseph's one of the most attractive and devotional places of worship in the city.

The parochial school is conducted by the Rev. Benedictine Sisters, (mother house in Duluth), and the attendance has reached over 250 children. The Men's sodality is one of the strongest organizations in Winnipeg. There are also societies of married women, young ladies and young men which make the social life of the parish most agreeable.

In July, 1909, the second convention of German Canadian Catholics was held in St. Joseph's church, the attendance comprising distinguished representatives from all parts of Western Canada and from across the line. In this convention was laid the basis of the "Volksverein," as the organization of German Canadian Catholics.

In the beginning of 1910 Rev. Father Cordes retired from the pastorate to take a well-earned rest. The present pastor is Rev. Father Paul Hilland, O.M.I., who has been in charge since the fall of 1910.

Rev. Father Hilland was born in 1875 in the diocese of Trier, Germany. He went to college at Coblenz, and in 1890 he entered the juniorate of the Oblate Fathers at Valkenburg, Holland. From 1896 to 1897 he made his novitiate at St. Gerlach, Houtem, Holland. From 1897 to 1903 he made his philosophical and theological studies in the Scholasticate of the German Province of the Oblates at Huenfeld,

In October 1904 he left the Holy Ghost church to follow Rev. Father Cordes to the newly built St. Joseph's church on College Ave. With the exception of a few months, during which he belonged to Regina, from where he visited a number of Missions: St. Pius Colony, Indian Head, Arat and St. Mary's, he was connected with St. Joseph's Church here as assistant, until he took charge of the parish in September, 1910. As assistant he had already endeared himself to the people and his administration has been most successful.

PARISH OF THE SACRED HEART

In French Canada the union of the people with the Church as one national entity dates back from the very beginning of settlement. Wherever they have wandered through many generations, and under greatly varying political and social conditions that tradition has been safeguarded by the French Canadians. In coming to Manitoba to join the earlier settlements of Metis, they found, in this respect, all the practices to which they had been accustomed on the shores of the St. Lawrence. The attraction of French sermons in St. Boniface and other parishes for several years was an influence which kept the French Canadian immigration from settling in Winnipeg. But the commercial development of the city, the necessities of daily business and work, the influence of the Canadian Pacific which was a great



INSIDE ST. JOSEPH'S CHURCH, Winnipeg.

agency in recruiting immigration in Lower Canada, gradually led to the formation of quite a French speaking colony in the metropolis. When the city entered upon a new period of development with the twentieth century, the French Canadians already formed a notable proportion of the people worshipping at St. Mary's and more particularly at the Immaculate Conception church. Investigation by the Oblate Fathers convinced them that it would be conducive to the religious welfare of all concerned if a separate French parish were erected. With that end in view they acquired in 1903, in the centre of the city, the plot of ground surrounded by Bannatyne, Lydia, McDermott and Margaretta streets and avenues. Rev. F. Frigon had been mainly connected with the work of taking a preliminary census of the French speaking population and of ascertaining their views. When the authorities had taken a decision, Rev. Father Portelance was called from Ottawa to take formal charge of the new parish, which soon received canonical erection as the parochial church for all French speaking Catholics in Winnipeg. The Sacred Heart having so far had but one pastor, the history of the two is intimately interwoven.

Rev. Xiste Portelance, O.M.I.

Rev. Xiste Portelance was born on the 2nd of September, 1864, at St. Redempteur, Vaudreuil-County, Que. After attending the parochial school for a few years, he entered Rigaud

in Canada, until it was destroyed by fire in 1906.

With behind him this monument of his work, Rev. Fr. Portelance left for the new task assigned to him in Winnipeg in December, 1904. It must be said that he came with the most enthusiastic spirit and the most optimistic views as to the future of Winnipeg. He imparted his own faith to his flock and the work of organizing the parish proceeded apace. During the first year services were held in St. Mary's church. But during the winter plans had been approved and contracts let, so that at the break of spring the work of building a church, which would also serve as a school, was begun. Despite unfavorable circumstances this was rapidly completed, the laying of the corner stone, the blessing of the bell and many other occasions being marked by imposing ceremonies, which attracted an ever-increasing number of people. The celebration of the national feast of the French Canadians, St. Jean Baptiste day year after year, each with increasing éclat, also marked a new life and bespoke the energy of the presiding spirit at the helm.

Rev. Fr. Portelance also founded the Cercle du Sacré-Coeur and several sodalities, and in every way made the church a rallying point for the people for whom it was intended. In one bazaar he realized over \$3,000 for the parish. But above all things Rev. Father Portelance has devoted himself to the success of the parochial

THE ITALIAN COLONY.

The census of 1901 showed only 147 Italians in Winnipeg. Rev. F. Anzalone, O. M. I., who has been given special charge of his countrymen during the last couple of years has found 160 Italian families, besides a large floating population which spends a portion of the year in Winnipeg when construction is suspended on the railways. These statistics are entirely in accordance with the returns of the immigration officials; and when the people become more settled and better grouped it is hoped that an Italian church may be added to those which have already been built for Catholics of foreign speech. Meanwhile a special mass for Italians is celebrated every Sunday in the church of the Sacred Heart by Father Anzalone. The Italian Mutual Benefit Society "Roma" has already 150 members.

This zealous, young missionary has been a little over two years in Winnipeg, being first stationed at St. Mary's church. Father Ferdinand Anzalone was born in Sicily, April 1st, 1886, and studied in Rome, graduating from the Gregorian University with the degree of D. D. He made his vows in the Congregation of the Oblates in 1905 and was ordained to the priesthood October 23, 1908, immediately thereafter coming to Canada.

ST. IGNATIUS

In the movement which led to the partition of Winnipeg into several parishes with a view of securing accommodation within reasonable distance, and also that of meeting the wishes of the several nationalities that part of Winnipeg which lies between the Assiniboine and the Red rivers was somewhat overlooked. The fact is that at the time it was but sparsely settled and that the Catholic population was but a small portion of the whole. For that very reason perhaps it was made to feel its isolation the more. At the beginning of 1908 the Jesuit Fathers were induced to take an interest in that little group of Catholics and, with the approval of the ordinary, Rev. F. Drummond, D.D., was designated to take the preliminary steps towards organizing a congregation. The Jesuits, it is well known are rather, by tradition, missionaries to distant tribes or teachers in the higher schools. However in most leading American cities they are found to be in charge of a church which gives them a vantage ground for preaching and spreading the teachings of the Church. The designation of Rev. Dr. Drummond to establish the new parish was an indication that the Society felt the time had come for the erection of such a centre of action in the city of Winnipeg.

Rev. Fr. Drummond celebrated mass for the new congregation on Sunday, Feb. 16th, in a vacant store at 109 Osborne street. About 140 attended. There could be no humbler beginning. The next step was the purchase from the Baptists of a frame chapel which was removed to a plot of ground which had been acquired at the corner of Nassau street and McMillan ave. On the feast of St. Joseph this building was blessed and dedicated to divine worship by the Rev. J. Dugas, S.J., rector of St. Boniface college, under the title of St. Ignatius. Father Drummond labored zealously to interest his many personal friends in the new parish but he was soon called away to other fields of labor, having been appointed associate editor of "America." On November 29th, 1908, Rev. Fr. Coffee took charge of the parish, which received canonical erection on the 14th of February, 1909. By the decree of Mgr. Langevin all the Catholics residing between the Assiniboine and Red rivers in Winnipeg were declared to belong to St. Ignatius, which was placed in charge of the Jesuit Fathers.

The site occupied by the new church was properly considered insufficient and during the summer of 1909 an entire block was bought between Corydon and Jessie Avenue and Stafford and Amelia streets.

In December, 1910 a census of the parish showed 190 families including the following nationalities:—Swede, Dutch, French, Italian, Syrian, German, French Canadian, Half-Breed, Polish and English speaking. The latter were the majority, after which the French speaking element came, with 74 Poles as the largest foreign contingent. The growth of the parish was so rapid that the trustees elected for 1911 resolved in conjunction with their



REV. FATHER X. PORTELANCE, O. M. I.
Pastor of Sacred Heart, Winnipeg.

College, where he took his classical course. From college he passed to the Oblate novitiate at Lachine and then to Ottawa University, where he completed his philosophical and theological studies. He was ordained to the priesthood June 15, 1889. First employed as a professor in his alma mater, his ability as a pulpit speaker, caused him to be sent in 1891 to the church of St. Sauveur, Quebec, where he was for three years director of the Men's sodality. At the same time, and for the next seven years, he was frequently requisitioned to preach missions in all parts of Quebec and many of the Northern States, his reputation for eloquence having spread rapidly.

In 1897 his superiors resolved to test his executive abilities by placing him in charge of the parish of the Sacred Heart of Ottawa—a parish which was still in the formative period. The new pastor soon gathered around him a congregation which included the elite of the French Catholic population of the Dominion capital, and with its aid completed an edifice which ranked with the finest churches

school which at the cost of many sacrifices he has maintained on the high plane characteristic of the teaching of the Sisters of the Holy Names who have charge, and who will this fall enter a new convent built adjoining the church.

So much exertion brought into play in the founding and maintaining of such a parish was bound to have some effect on Rev. Fr. Portelance's health. About eighteen months ago he underwent a very severe operation in the hope of regaining his former health and vigor, but without any appreciable benefit. After lingering for over a year in ill health, his doctor ordered as a last resource a trip to the old country with a prolonged stay at the famous Prest Mineral Baths. His many friends and devoted parishioners were pleased to see him return with renewed health.

A great part of the happiness of life consists not in fighting battles, but in avoiding them. A masterly retreat is in itself a victory.—Longfellow.

parish priest to immediately proceed with the construction of a new church. Rev. Fr. Coffee proceeded East to consult architects. The ultimate result was that Mr. Harry J. Rill, of Detroit, was retained to prepare the plans which have been approved and upon which work was begun in the spring of 1911.

At the present time the congregation is comfortably provided for in the basement which is sixteen feet in height and has the same seat-

The total length from the front to the rear walls will be two hundred and eight feet and one inch outside measurement with provisions for an approach from Stafford St. The total width of the transepts will be ninety-seven feet and eight inches with a length of sixty-eight feet and two inches outside measurement, and the depth of the aisle will be sixty-eight feet and two inches.

The inner width of the space reserved for the sanctuary will be sixty-five feet and four inches with a depth from the altar rail to the rear wall of forty-eight feet and three and one-half inches.

The vestibule to St. Ignatius will be large and roomy. The space reserved for it is fifty-seven feet and two inches by sixteen feet and seven inches, and will meet the requirements of even this growing young parish for years to come. The interior of the towers, two of which will surmount this beautiful structure, will measure fifteen feet and eleven inches by twelve feet and will rise to an altitude of about one hundred and thirty-eight feet, and will be so constructed as to permit of the erection of chimes when the proper time arrives. The ceiling of the church proper will be about fifty-eight feet above the floor and will be so constructed as to readily lend itself to beautiful frescoed panel effects. The interior of the church is so constructed that a perfect and unobstructed view of every portion of the altar will be had from every part of the building.

The roof will be of slate and will be supported by steel trusses which will relieve the walls of the strain. These trusses will rest on steel columns, having their bases embedded in concrete columns below the basement of the church. They will carry the entire weight of the roof and thus eliminate any necessity for supporting columns in the body of the church, which detract so much from the appearance and convenience of so many otherwise superb church edifices.

Seven doors or exits will be found in the church proper—three in front, two in the front part of the transepts. In the basement there will be six exits, all from the side.

The church will be built of brick and stone, and it is estimated to cost \$250,000.

Rev. John C. Coffee, S.J., the energetic and experienced pastor, was born in Ontario, in 1857, and pursued his studies in several institutions, among them the college of the Society of Jesus at Fordham, N.Y. He entered the society in 1886 and was ordained to the priesthood in 1897. For several years afterward he was engaged in teaching in Montreal, New Orleans, California and Denver after which he made a trip to Europe to complete his theological studies. On his return he came to St. Boniface where he taught for one year, then he went back again to Loyola college, Montreal. After this he was engaged in parochial work at Guelph and the Soo, preaching occasional missions, until three years ago when he was appointed to the pastorate of St. Ignatius.

ST. EDWARD'S.

The church of St. Edward on Arlington street may be quoted as an example of how, even in metropolitan Winnipeg, the Catholic church can conform to conditions in order to meet spiritual emergencies. After the boom year of 1903 the city grew so rapidly in every direction that new churches seemed to be needed everywhere. The religious orders did their part in undertaking large establishments. West Winnipeg was yet left to depend on St. Mary's church, although the continuous growth of



REV. FR. JOHN COFFEE, S.J.,
Parish Priest St. Ignatius Church, Winnipeg.

ing capacity as will have the church when completed. The basement ceiling is constructed of reinforced concrete, constituting at the same time the floor of the church proper, which will be made to incline two feet from the entrance to the communion rail to give a better view. One part of the basement has been set aside as a lecture hall, and with a fine stage and seating capacity for 500, it is one of the most attractive in the city. A school was opened after the last Christmas holidays and is already attended by 85 children, who are in charge of the Sisters of the Holy Names.

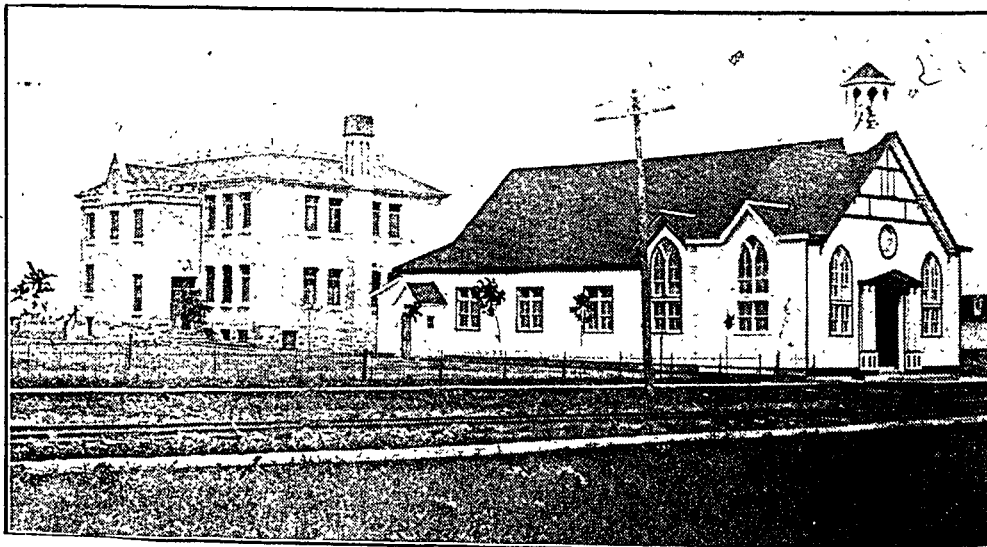
It is intended that the spacious grounds shall be embellished and bowling greens and a tennis court provided. With a population that has grown from sixty-six to two hundred and fifty families in three years time, and with the brightest prospects for the future, St. Ignatius parish may well be ambitious.

The completed church will be in the style of the Italian renaissance and will be provided with fine approaches.



REV. FR. GERRITSMAN,
Parish Priest of St. Edward's Church.

population showed that more relief would soon be needed. In 1906, Mgr. Langevin showed how much alive he was to the situation by creating a new parish to include the territory between Sherbrooke street and the city limits, from the Assiniboine north to the Canadian Pacific tracks. Rev. F. Labonté, O.M.I., made a census of the new district which gave such results as to justify the acquisition of the plot of land now occupied by St. Edward's church and school. The financial crisis of 1907 came on and all the city was at a standstill. With the revival of business, St. Edward's also took a great step forward. In June, 1908, Rev. A. Gerritsma took charge of the parish. On the 21st of June, a meeting was held at which it was demonstrated that there were 134 Catholic families in the parish. A committee was appointed, consisting of Messrs. W. H. Barry, J. E. Manning, P. F. Fenning, Jos. Malenfant, Ed. Taylor and P. D. O'Connor. Subscriptions came in generously. Mr. Joseph Fahy, of the Immaculate Conception parish giving his check for \$100.



ST. EDWARD'S CHURCH AND SCHOOL, Winnipeg.

Henceforth work was pushed with a vigor characteristic of the young pastor and of the enthusiasm of his parishioners. The first mass celebrated in the parish was celebrated July 5 in a vacant store. On the 14th of the same month work was begun on the church, and carried on with a speed and economy that caused contractors to sit up and take notice. Twelve days afterwards mass was celebrated in the building although there was yet no roof. In less than six weeks, on August 23, 1908, the church was dedicated by Rev. F. Cherrier, His Grace the Archbishop being absent. On the 13th of October following the parish was honored by the visit of Mgr. Langevin.

The church thus erected in record time is already too small, although it has served a most useful purpose. The time is near when on the ample grounds which surround it a more worthy temple will be opened to the faithful. In the meanwhile Rev. Fr. Gerritsma has turned his attention to the more pressing needs of education. In July, 1909, Rev. Fr. Dalton, O.M.I., laid the corner stone of the fine school house in the rear of the church, which was completed at a cost of \$17,000. This school has been placed under the direction of the Sisters of Our Lady of the Missions, whose motherhouse is at Ste Rose du Lac, Man. These sisters are fully qualified teachers, holding the highest certificates and the school has six grades, with all the modern requisites for teaching. The ample grounds, which are being improved every year, give plenty of opportunity for outdoor recreation.

In June last Rev. Mr. Gerritsma left for a visit to Holland and other parts of Europe and on this occasion was presented with a purse of \$600 and an address expressing the warm feelings of his people who fully recognize the great services he has rendered.

ST. NICHOLAS CHURCH

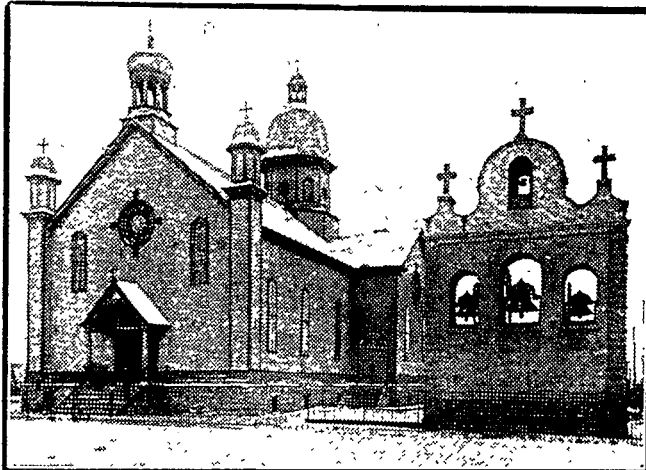
The northwest corner of Winnipeg is a most interesting one to any lover of human nature. Here in a small way nearly all the nations of south-eastern Europe meet, very much as they do in the shadows of the Balkans and the valleys of the Danube. As one walks away from the great commercial arteries, shops of all kinds do not disappear, as they do in other residential districts. They become more frequent, if anything. If the places of business are smaller, the variety of goods and notions which they display is greater, and reminds one inevitably of the Oriental bazaar. The cottages are painted in many hues, the signs are lettered in characters that defy the

understanding of any one but the native or the savant; the multitude of children who disport themselves in all kinds of dress speak as many languages. It is not surprising then, that in this quarter there should be also a great number of churches which from their outside appearance even bespeak a great variety of creed. Alongside the blue painted minarets of the schismatic Greek is to be found a small presbyterian chapel or the meeting house of some other Protestant sect, which sees here an opportunity for proselytizing; the Lutheran temple is within sight of the Jewish synagogue.

Amidst that confusion it is pleasing to the

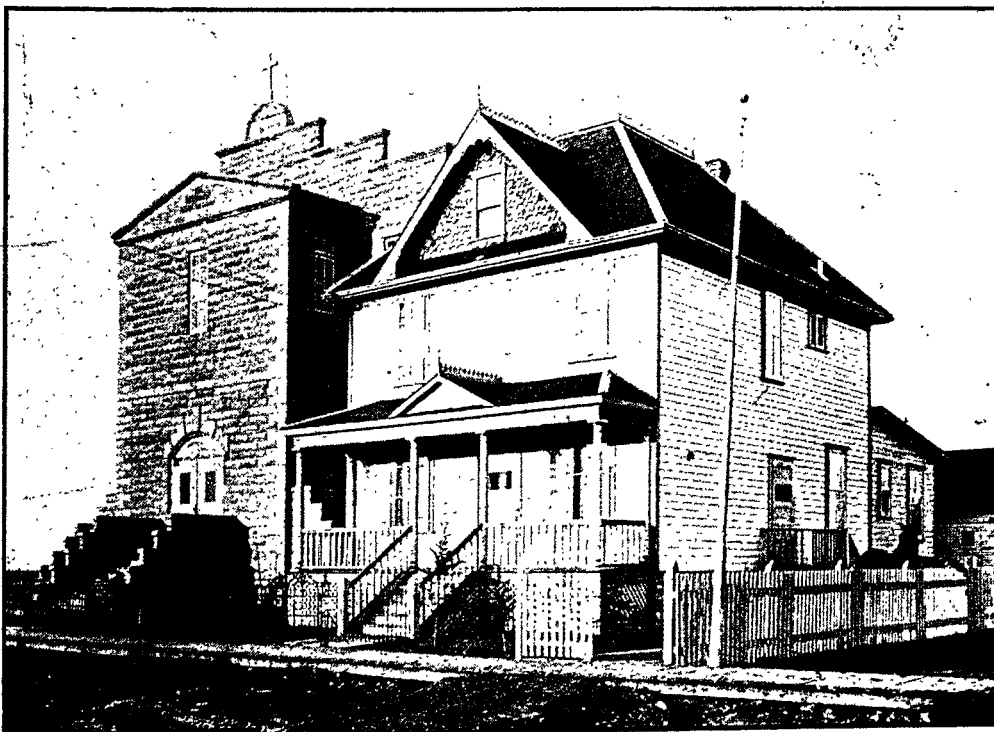
Here the Ruthenian worships according to his national rite, mass and the other offices being celebrated in the Slavonic language. Attendance at one of these services, specially during holy week, will reveal the deep reverence and heartfelt piety of the Ruthenian Catholic, who adheres to the Mother Church here as in the old land despite all efforts to lead him away.

This church and the handsome school and priests residence on the same grounds are monuments of his piety, for they are the result of but a few years of effort. The first Ruthenian Catholics attended the church of the

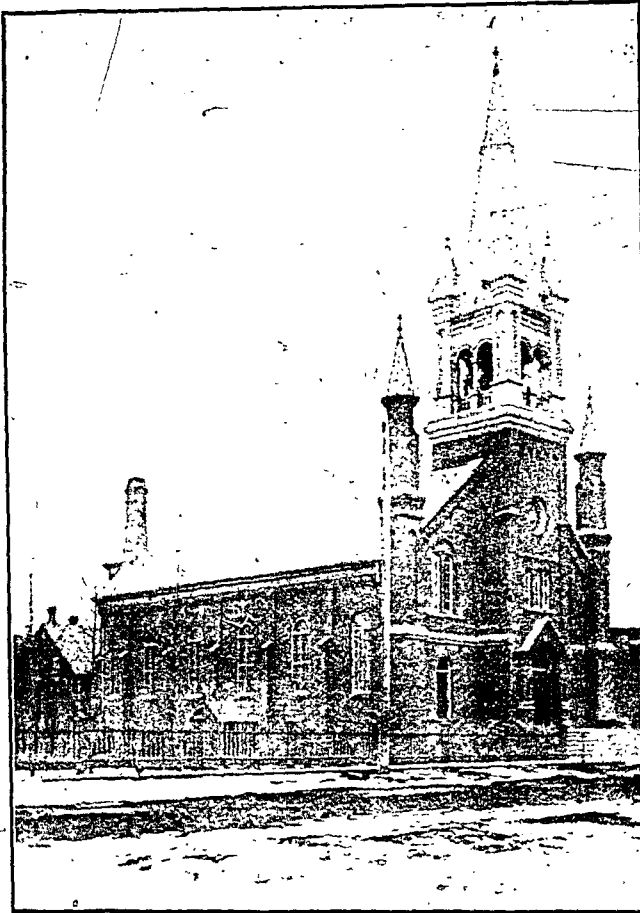


Catholic to find the imposing byzantine church erected by the Ruthenian congregation on McGregor street. It is of spacious dimensions, with the bell tower after the byzantine style and a chime of bells, while its central dome rises to commanding height. The interior is well finished. The vaulted ceiling is blue with sparkling stars of silver and gold. The altar is a domed tabernacle adorned with richly gilt sculptures. The sanctuary contains fine paintings of the evangelists, and two large statues of Mary with the Christ in her arms and of St. Joseph. There are also the side altars of the Sacred Heart of Jesus and Mary. Banners of richly embellished silk and satin decorate the church from the altar rail to the doors. All the altars and other available places are decorated with a wealth of flowers tastily arranged

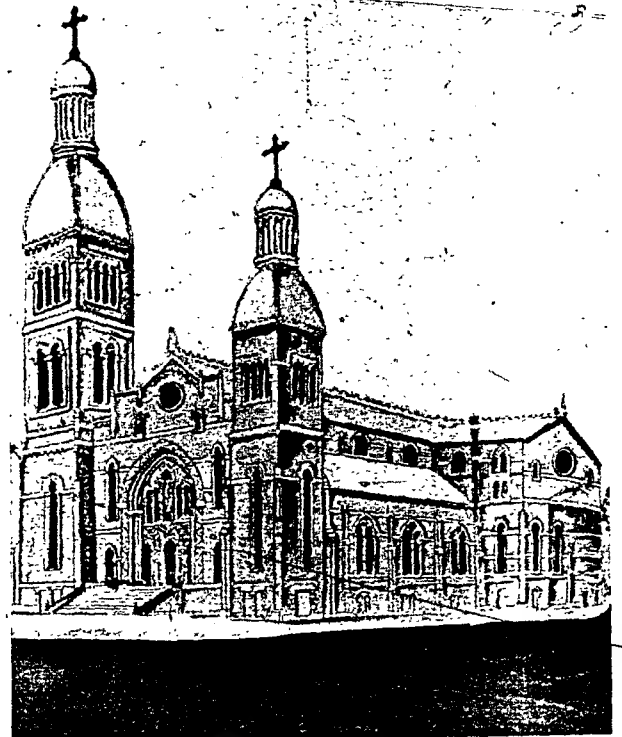
Holy Ghost, but in 1901 archbishop Langevin appointed Father Zoldak, a priest of the Ruthenian rite, to minister to his countrymen, who then erected a small chapel which afterwards passed into other hands. In 1904 the Ruthenian Order of Basilian Fathers assumed charge of the congregation and in a short time succeeded in erecting the present church, to which dependencies have been added from year to year. The societies attached to the church, and which take a prominent part in every Catholic demonstration are St. Nicholas Fraternity, Immaculate Conception Society for ladies, Holy Angel Society for the school children. The present pastor is Rev. A. Filipow, and Rev. S. Dydik, O. S. B. M., provincial of the order, also lives at the rectory. A well attended school is maintained by the parish.



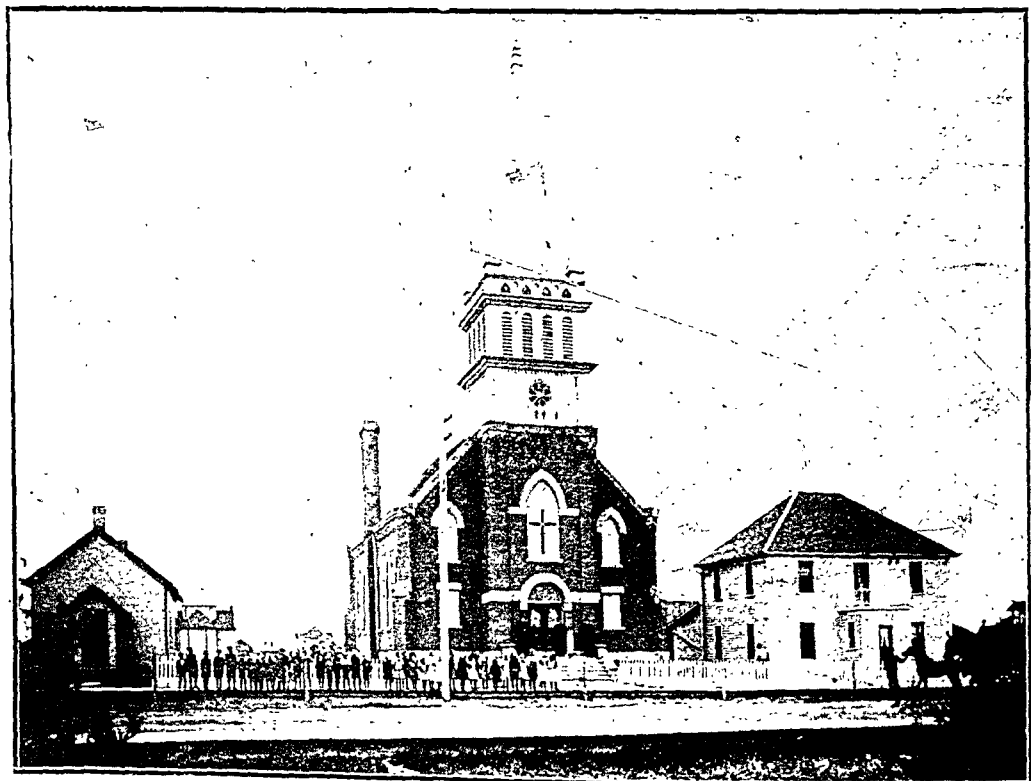
ST. JOSEPH'S PARISH HOUSE AND OLD CHURCH, Winnipeg.



ST. JOACHIM'S CHURCH, Edmonton.



CATHEDRAL OF ST. ALBERT, ALTA.



IMMACULATE CONCEPTION CHURCH, Edmonton.

CONDITION OF THE CATHOLIC CHURCH IN WESTERN CANADA AT THE PRESENT DAY

ECCLESIASTICAL PROVINCE OF ST. BONIFACE.

plied hundreds of thousands of dollars and the progress of the work of parochial organization bespeaks the zeal of the pastors.

Clergy and Religious Orders of Province.

| Priests | Total for Province | St. Boniface | St. Albert | Prince Rupert | Regina |
|-----------------------------------|--------------------|--------------|------------|---------------|-----------|
| Secular | 141 | 68 | 20 | 23 | 20 |
| Oblates of M. I. | 159 | 47 | 68 | 29 | 23 |
| Jesuits | 12 | 12 | — | — | — |
| Regular Canons of I. C. | 11 | 11 | — | — | — |
| Trappists | 10 | 10 | — | — | — |
| Redemptorists | 10 | 4 | — | — | 6 |
| Missionaries of Chavagnes | 10 | 7 | — | — | 3 |
| Basilians | 6 | 2 | 4 | — | — |
| Clerics of St. Viator | 2 | 2 | — | — | — |
| Premonstrants | 4 | — | 4 | — | — |
| Children of Tinchelroy | 11 | — | 11 | — | — |
| Franciscans | 5 | — | 5 | — | — |
| Benedictines | 14 | — | 1 | 13 | — |
| Missionaries of the Srd. Heart | 4 | — | 2 | — | 2 |
| Priests of the Sacred H. of J. | 7 | — | 7 | — | — |
| Missionaries of la Salette | 9 | — | — | — | 9 |
| Totals Priests | 423 | 163 | 122 | 65 | 73 |
| Grey Nuns | 310 | 197 | 80 | 11 | 22 |
| Sisters of the Holy Names | 90 | 90 | — | — | — |
| Daughters of the C. of St. Andrew | 49 | 44 | — | — | 5 |
| Oblate Sisters | 60 | 56 | — | — | 4 |
| Sisters of O. L. of the Missions | 69 | 51 | — | — | 18 |
| Sisters of the Five Wounds | 30 | 30 | — | — | — |
| Franciscan Sisters of Mary | 30 | 30 | — | — | — |
| Sisters of Mercy | 42 | 30 | 12 | — | — |

| | | | | | |
|--|-------------|------------|------------|------------|-----------|
| Sisters of Providence | 25 | 8 | 17 | — | — |
| Sisters of St. Joseph | 12 | 6 | — | — | 6 |
| Sisters of Presentation | 23 | 7 | — | 16 | — |
| Sisters of the Good Shepherd | 7 | 7 | — | — | — |
| Dominicans of Jesus | 5 | 5 | — | — | — |
| Benedictine Sisters | 12 | 12 | — | — | — |
| Little Servants of Mary | 15 | 6 | 9 | — | — |
| Sisters of Assumption of Nicolet | 42 | — | 29 | 13 | — |
| Faithful Companions of Jesus | 59 | — | 59 | — | — |
| Grey Nuns of Nicolet | 26 | — | 26 | — | — |
| Daughters of Jesus (Kermaria) | 45 | — | 45 | — | — |
| Daughters of Providence | 36 | — | 11 | 25 | — |
| Daughters of Wisdom | 8 | — | 8 | — | — |
| Sisters of Evron | 15 | — | 15 | — | — |
| Auxiliaries of Apostolate | 5 | — | 5 | — | — |
| Sisters of Providence of Kingston | 6 | — | 6 | — | — |
| Sisters of Charity of New Brunswick | 14 | — | — | 14 | — |
| Sisters of O. L. of Sion | 26 | — | — | 26 | — |
| Sisters of O. L. of the Cross (Munais) | 13 | — | — | — | 13 |
| Sisters of the Holy Family | 14 | 14 | — | — | — |
| Carmelites | 9 | 9 | — | — | — |
| Sisters of St. Elizabeth | 8 | — | 8 | — | — |
| Urselines | 8 | 8 | — | — | — |
| Total | 1113 | 610 | 330 | 105 | 68 |

The ecclesiastical province of St. Boniface, the fruit of the humble mission started by Mgr. Provencher in 1818 numbers a Catholic population of 300,000, exclusive of the Indians of the far Northern district. We have made a modest attempt to follow its evolution through the century and we would like now to draw an adequate picture of its present condition, which yet is only the beginning of future greatness. Unfortunately, the work of gathering statistics over so vast a territory is a difficult task, as the delay in publishing the Dominion census very well shows. The available figures from Catholic sources date for the most part from the end of the year 1910 or the beginning of 1911, since which time there has been a great progress in Catholic works. Such as it is the table appended will serve to give an idea of what has been accomplished by our missionaries despite agitations, opposition and political changes. In the vicariates of Athabaska-Mackenzie and Keewatin it is impossible to get an accurate enumeration of the population. Yet in these Arctic regions the Oblate Fathers who first lead the way now maintain some seventy-five missionaries of their order, assisted by a number of lay brothers and by fifty Grey Nuns distributed between the three vicariates and as many sisters of Providence who are established in the vicariate of Athabaska. Thus an army of two hundred bearers of the Gospel is working ahead and almost outside of the pale of civilization for the salvation of the aborigenes. In the four older dioceses, the conservative figures given below show that over four hundred priests and over eleven hundred religious are engaged in preaching, educating and spreading charity around them.

We must repeat again that these figures are already nearly two years old and that new orders are continually coming in while the number of those already established is continually increasing. To meet these demands the Episcopal Corporation of St. Boniface has sup-



VIEW OF THE CATHEDRAL AND RELIGIOUS INSTITUTIONS OF ST. BONIFACE.
Taken from the roof of the Grand Trunk Pacific Union Station, across the Red River.

DIOCESE OF ST. BONIFACE

The story of the diocese of St. Boniface is told in the lives of Mgr. Provencher, Mgr. Taché and Mgr. Langevin. At present it comprises the civil province of Manitoba, that part of old Assiniboia now in Saskatchewan east of the 109th degree of longitude west and that part of Keewatin and Ontario south of the Nelson river and west of the 91st degree of longitude west. The population, according to the latest available statistics was estimated at 87,816, of whom there were 32,637 of the Ruthenian rite. The number of priests was 68 secular and 95 belonging to religious orders. Full statistics will be found in the general table for the province.

Mgr. Langevin is assisted by two vicar generals, whose biography follows.

Very Rev. F. Allard

Very Rev. Joachim Albert Allard, vicar-general of the archdiocese of St. Boniface, was born in the parish of St. Joachim, Chateaugay county, near Montreal, January 30th, 1837. After taking the classical course at Montreal College, he entered the seminary of St. Sulpice in 1862. On the 23rd of September, 1865, he was ordained to the priesthood by Mgr. Guizot, bishop of Ottawa. For a few months he was assistant to the parish priest at Berthier, but in 1866 he decided to devote himself to the Northwest missions after meeting Mgr. Taché. He reached St. Boniface on the 13th of October of that year and immediately entered the novitiate of the Oblates. He was admitted to the Congregation on the 4th of November, 1867. During the next year he taught in the college and at the same time attended the mission at St. Charles. The following year he was appointed resident priest of this new parish. He occupied the post until 1876, devoting a few weeks each summer to the missions at Fort Alexander, Lake Winnipeg, Rat Portage, Fort Frances, Lac Seul and the tributary. In 1876 he was transferred to Fort Alexander, where he erected a church, opened a school and thus created a small French Canadian settlement on the Winnipeg river, some nine miles from the old fort. In 1880 Mgr. Taché sent him to open an industrial school on the Indian reserve of St. Peter. Soon after he erected a church near the same spot and in 1882 he also established the industrial school at Netley Creek. During all these years Father Allard was undergoing all the hardships of an Indian missionary; but his merits did not escape the attention of his

trator when Mgr. Taché became incapacitated and he who attended the venerable prelate in his last illness. From 1899 to 1905 Father Allard was stationed at Fort Frances, nursing a constitution broken by thirty years of the hardest work. Returning to Winnipeg he became chaplain of St. Mary's Academy and took up his residence at St. Mary's. He was soon called back to his former missions.

Mgr. Azarie Dugas

Very Rev. Azarie Dugas, vicar-general of the archdiocese of St. Boniface and apostolic prothonexary, was born in St. Jacques l'Archigan, Quebec, in 1852. His family, of Acadian descent, has furnished many distinguished men to Church and State, and has become so numerous in the home district that it is a power in every sense of the word. After taking his classical course, Mr. Dugas studied for the priesthood and was ordained in 1878 in Montreal. He immediately became assistant to the parish priest of Chambly, Quebec, and there he remained until 1884. In that year he was induced by Mgr. Taché to take charge of St. Boniface college as rector, a very high compliment to his learning and ability. In 1885 he was made rector of the cathedral of St. Boniface, holding that responsible position until 1889. Personal reasons now called him back to the East and from 1889 to 1899 he was parish priest at St. Andrew's, Quebec. But the services he had rendered in St. Boniface had not been forgotten and in the latter year he was recalled here to resume charge of the parish of St. Boniface with the added dignity of vicar-general. In 1905 he was raised by Rome to the dignity of prothonotary-apostolic.

During his long term of office as parish priest of the cathedral and adviser to Archbishop Langevin, Mgr. Dugas had to face many responsibilities, but he has met every situation with diplomatic firmness and prudence. He naturally had a great deal to do with the construction of the new cathedral and the smooth manner in which that great work was carried to completion bears testimony to his executive ability. Mgr. Dugas does not aim to be a great orator, but his direct, well thought and clearly expressed directions from the pulpit always carry great weight. He has been a wise and careful guardian of the interests of the Church, an efficient director of consciences and a zealous advocate of the moral reforms that uplift the masses.

Such is the case of St. Jean-Baptiste Convent School, which is under the able management of the Sisters of the Holy Names, the same as teach at St. Mary's Academy in this city.

It is a Boarding School with bright prospects, but very humble beginnings. It was founded in 1895, practically as a village school, in premises that were neither large nor elegant. In fact, both boys and girls then received their education under the same roof. The second year of its existence under the Sisters of the Holy Names, who replaced the Grey Nuns, called elsewhere, a novel trial was added to



MGR. AZARIE DUGAS

that consequent on the exiguity of their lodgings in the shape of an inundation which did not spare the infant institution. Water covered the floor of the school and it became necessary to think of building new quarters therefore.

This was done in 1897, when the Sisters began the construction of the present edifice.

As it stands today, it is a brick-venered building 90x45, with an additional wing 30x27 and several dependencies. The school is beautifully situated in extensive grounds, has large well-ventilated class rooms, and is every way up to date.

It gives two courses, one in English, the other in French, both of which are in quality the exact duplicates of those given in St. Mary's Academy. They lead to the teacher's diploma, and the pupils undergo in the school itself the examinations therefor. The inmates are also prepared for their degrees in music, which are conferred by the University of Toronto, after examinations for which the pupils have to come to St. Mary's Academy.

The institution possesses today no less than 11 Sisters, who teach 56 boarders and 112 village girls.

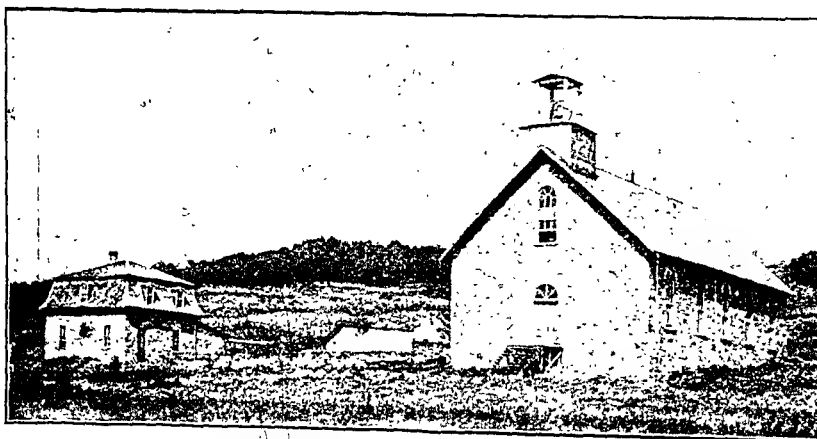
One of the great advantages for parents lies in the fact that St. Jean-Baptiste is situated, on the railway line, that they can go and visit their dear ones in the institution and be back again in Winnipeg in the course of the same day.

DIOCESE OF ST. ALBERT

The diocese of St. Albert, erected in 1871 with Mgr. Grandin as first bishop, now comprises the province of Alberta to the 55th degree of latitude north, less one degree of longitude given to Prince Albert and Regina dioceses. The population is estimated at 54,000 of whom 18,000 were French, 14,800 English and 3,800 German. There were 100 priests, members of religious orders and 20 belonging to the secular clergy. The development of the diocese has been co-extensive with that of the province of Alberta. Since 1902 it has been under the direction of Mgr. Legal.

Mgr. Legal.

Mgr. Emile Joseph Legal is the son of Julien Legal and Perrine David. He was born at St. Jean-de-Boisseau, diocese of Vannes, France, October 9, 1849. He studied in his native land at Maitrecoeur and in the seminary of Nantes.



ST. LAZARE CATHOLIC CHURCH
Founded in 1870, now an important point on G. T. P. Railway.

superiors. In 1887 Mgr. Taché made him vicar-general. For some years Father Allard lived mostly at St. Mary's residence. While the political struggle which preceded the enactment of the school laws of 1890 was in progress, Father Allard, owing to the illness of Mgr. Taché, was called upon to interview Hon. Mr. Greenway at the latter's request. The promises then made by Mr. Greenway were made public when he undertook to break them and a public discussion ensued in which Father Allard proved by several sworn witnesses that the Premier was not telling the truth.

It was Father Allard who acted as adminis-

CONVENT OF ST. JEAN-BAPTISTE, MAN.
(See Article on Education).

A school in the country can generally lay claim to the advantage of pure, fresh air, which in many cases cannot be put to the credit of similar city institutions. When to this is added the possibility of learning a language such as French, which is the speech of the well-bred all over Europe, from teachers who speak it daily, among pupils who scarcely know any other, it may well be confessed that such an educational institution possesses advantages not to be despised.

and in 1874 he was ordained to the priesthood. For a number of years he was engaged in teaching in various colleges. In 1879 he entered the Congregation of the Oblates and the next year was sent to Canada to work in the missions of Mgr. Grandin. Mgr. Taché notes the regret which he feels at seeing such a splendid young missionary pass through this diocese without stopping.

Father Legal's first field of labor was in Southern Alberta among the Indians and the incoming white population. Thus he assisted Father Lacombe and others in establishing the churches of Pincher Creek, Macleod and Calgary, often working with his hands on the erection of new chapels.

Nevertheless his merits had been recognized and on March 29, 1897, at the instance of Mgr. Grandin, he was made bishop of Pogle and Coadjutor to his Lordship of St. Albert.

The origins of the diocese of St. Albert has been traced in the lives of Mgr. Grandin and Father Lacombe. When Mgr. Legal succeeded to the See in June, 1902, he found nothing better than to continue the policy to which he had become initiated under his predecessor. However, the rapid growth which had begun in all the territory within the diocese, creating all at once so many needs, with but scant resources to meet them, called for prudence and high administrative ability. The prosperous condition of the diocese today; the rapid multiplication of churches, schools and charitable works are proof that the pastor was equal to the task. St. Albert has been embellished by a new cathedral from which there seems to radiate the spirit of progress and contentment in all the Catholic parishes. Quietly Mgr. Legal has labored and in peace he looks upon the fruits of his work.

DIocese OF PRINCE ALBERT

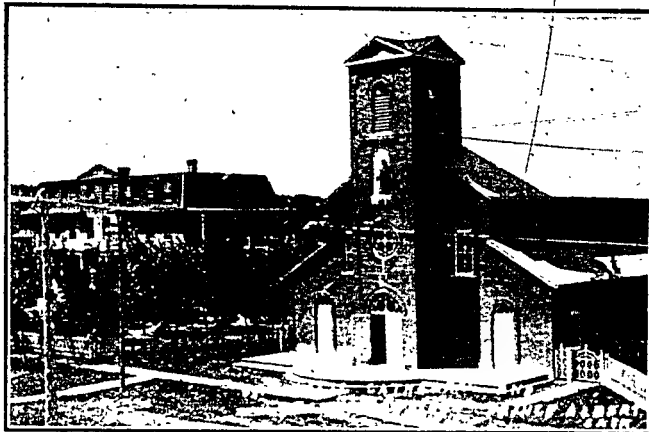
The diocese of Prince Albert erected in December, 1907 comprises the central part of the province of Saskatchewan from a line passing near Sheho, Nokomis and Outlook, east to west and as far north as Green Lake, north of the 54th degree of latitude. Besides other institutions it has 54 schools and academies where 3000 children receive Catholic education. It is still under its first bishop, Mgr. Pascal.

Mgr. Pascal.

Mgr. A. Pascal was born at St. Genest de Beauzen, in the department of Ardèche,

France, August 3, 1848, and studied at Viviers and Aubenas. In 1870 he came to Canada while still a cleric and made his novitiate at Lachine. He pronounced his final vows on September 27, 1873 and was admitted to the priesthood the following November. In 1874 he began his apostolic ministry under Mgr. Clut, being for

Meanwhile it had been decided to divide the diocese of St. Albert and to create the vicariate of Saskatchewan. The superior general of the Oblates, Rev. F. Fabre, selected Father Pascal for the new dignity, and on the 19th of April, 1891, he was made bishop of Mosynopolis and vicar-apostolic of Saskatchewan. His



PRINCE ALBERT CATHEDRAL AND BISHOP'S PALACE

many years employed on the shores of the Athabaska and Great Slave Lakes. His headquarters were first at the east end of Lake Athabaska, at the mission of Our Lady of the Seven Sorrows and latterly he was in charge of the mission of the Nativity. Here for more than fifteen years he endured all the hardships that were part of the life of the northern missionary, but he also had its consolations. Thus on December 10, 1879, writing of his nomadic flock he was able to say:

"Several among them faithfully recite twice the beads every Sunday, as well as on Fridays and days of fast and abstinence. When away from the priest and buried in the solitude of the woods, they gather up all their religious pictures, with which they decorate a tepee, which for the time being is transformed into a chapel. There they assemble to pray and sing hymns in their language."

In 1890 he went to Europe to recuperate and also to solicit aid for the mission.

consecration took place on the 29th of June following, in the cathedral of Viviers, France, the very place where his metropolitan had himself received the episcopal unction.

The territory then placed in charge of Mgr. Pascal was bounded in the north by the Arctic sea, in the west, the 109th degree of longitude and the Vicariate Apostolic of Athabaska-Mackenzie; in the south, the civil province of Manitoba and part of Alberta, and in the east, Hudson Bay, Nelson River and the western shore of Lake Winnipeg as far as the boundaries of Manitoba. He was fully aware of the responsibilities and of the magnitude of the work put upon him; but immediately upon his return he set to work to face the new conditions which were arising.

Prince Albert, which his wisdom designated as the seat of the new diocese, was nearly wholly Protestant. In 1882 Father André had bought an old log hut with its adjoining sheds on river lot 75, which became the seat of the first mission. This was visited from St. Laurent by Fathers Vegreville and Moulin until 1885 when Father André took up his permanent residence in Prince Albert. That same year the Order of Faithful Companions of Jesus removed from St. Laurent to Prince Albert, as a consequence of the Riel rebellion. Four years later the Sisters were enabled to erect a fine brick convent which they conducted as a boarding school, for a few years, after which they again moved to Edmonton.



MGR. EMILE LEGAL.



REV. FR. LE MARCHAND, O.M.I.



MR. PASCAL.

Father André had been called to Calgary in 1886 and was succeeded by Father Dommeau, who was in turn succeeded by Father Blais in 1892.

Such was the situation when Mgr. Pascal came to take possession. He immediately took steps to erect a cathedral on a more suitable location than that of the old mission. As the proportions of the new temple appeared above the ground all Prince Albertans congratulated

themselves to find that at last they had a man who had confidence in the future of their city. The erection of a substantial brick residence 45 x 35 feet followed in 1894, and Mgr. Pascal, a great lover of flowers, embellished the city with a fine garden. A fine separate school, an orphan's home and a convent conducted by the Sisters of St. Clare were gradually added by the Catholic parish to the public institutions of which Prince Albert may well be proud. As

to the congregation, which now numbers over two thousand souls, it is highly thankful for the foresight of its first bishop.

Meanwhile the vicariate of Sa-katchewan was in great part becoming thickly settled, and prosperous new parishes were springing up everywhere. This led to a reorganization by which Mgr. Pascal was relieved of the Far Northern missions while his territory was extended to the south and made an independent diocese at the same time that the diocese of Regina was created. Mgr. Pascal became bishop of Prince Albert January 6, 1908. His Lordship, has several times crossed the ocean.



VERY REV. F. LACOSTE, O.M.I.

Very Rev. Henri Jules Lacoste, O.M.I., was born in 1863 in the diocese of Viviers, France, and entered the novitiate of the Oblates in 1883. He was ordained to the priesthood in 1888, when he had already attracted attention by his ability to learn and his natural eloquence. He became professor of theology at the university of Ottawa and was soon honored with the degree of D.D. by the Academy of St. Thomas of Aquinas, the highest theological school in the church. In 1906 he came to Prince Albert and became rector of the cathedral, then superior of the palace and vicar-general and administrator of the diocese during the absence of Mgr. Pascal. This year he was appointed to the rectorate of St. Paul's Church of Saskatoon.



ST MARY'S CHURCH AND PARISH HOUSE, REGINA

DIOCESE OF REGINA.

The diocese of Regina comprises the southern part of Saskatchewan from Nokomis and Outlook to the boundary line. Although one of the first to get railway communication, the growth of Catholic settlements in this region is of comparatively recent date. The oldest mission in the territory is that of Lebret, founded in 1865. Qu'Appelle being established in 1866. Other points were also visited but it was not until 1883 that Regina first received Rev. F.



MGR. OLIVIER E. MATHIEU.

St. Germain, who was followed by Fathers Larche and Joseph McCarthy, all Oblates. Rev. Mr. Damien Gratton was parish priest from 1886 to 1891 and Rev. Mr. Caron from 1891 to 1894. Finally, however, the Oblates were again in charge, in 1903, and under the able direction of Father Suffa the parish of St. Mary's of Regina, entered upon its career of development which has made it one of the most flourishing in the West. In 1888 Swift Current, St. Andrews and Kaposvar were established and thenceforth missions and churches rapidly multiplied. The diocese at the last report had a population of 52,500, with 73 priests and 72 nuns. Erected on the 4th March, 1910, it was not until November 1911 that the diocese of Regina received its first bishop.

MGR. MATHIEU

Mgr. Oliver-Elzéar Mathieu was born on the 24th of December, 1853, at St. Roch, Quebec, being the son of Joseph Mathieu and Marguerite Latouche. The family was blessed with several children and was a very united one. A most touching feature of the new bishop's consecration was in the address in which he expressed his sorrow at being parted for the first time from his family for any length of time. The quiet atmosphere of the old city of Champlain was most favorable to the perpetuation of these family ties. Young Mathieu entered the seminary of Quebec at an early age, he was ordained on June 2nd, 1878, by Cardinal Taschereau, and here under the shadow of his alma mater, he began life as Professor of Philosophy in Laval University. From 1882 to 1883 he was in Rome, from whence he returned with the degrees of Doctor of Philosophy and Doctor of the Academy of St. Thomas Aquinas. He resumed his chair at the University, meeting with such favor among the students that he became successively Prefect of Studies and Director of the students. In 1899, upon the retirement of Mgr. Laflamme, he was elected Rector of the University. Further distinction awaited him still. In 1902 he was made Prothonotary Apostolic by the Pope and in 1908, on the occasion of the tercentenary celebration at Quebec, King Edward conferred upon him a Fellowship of the Order of St. Michael and St. George, an honor which has not been conferred upon any other ecclesiastic in the world. The government of France has also made him a Knight of the Legion of Honor and officer of Public Instruction. Despite all the honors showered upon him, Mgr. Mathieu is the most modest as well as the sweetest natured man. He painted himself in a letter which he wrote many years ago, when he said:

"I have dwelt at the seminary all my life, and for twenty-five years I have been extremely happy, giving all my heart and soul to the formation of the character of a generation that I have loved, for whom I have sacrificed myself and for whom I have labored much. My devotion has been so well repaid that I would ask of God no other recompense for the life which I have consecrated to him."

Much was expected of this distinguished man when he came to the West and it is safe to say that none have been disappointed. In his public appearances through Saskatchewan and in St. Boniface he has charmed every one by his manners and words, to such a point that the editor of "Les Cloches" called him the "Angel of Regina". Mgr. Mathieu has begun

the work of erecting a pro-cathedral in Regina and is active in attracting settlers to his diocese.

CONVENT OF REGINA.

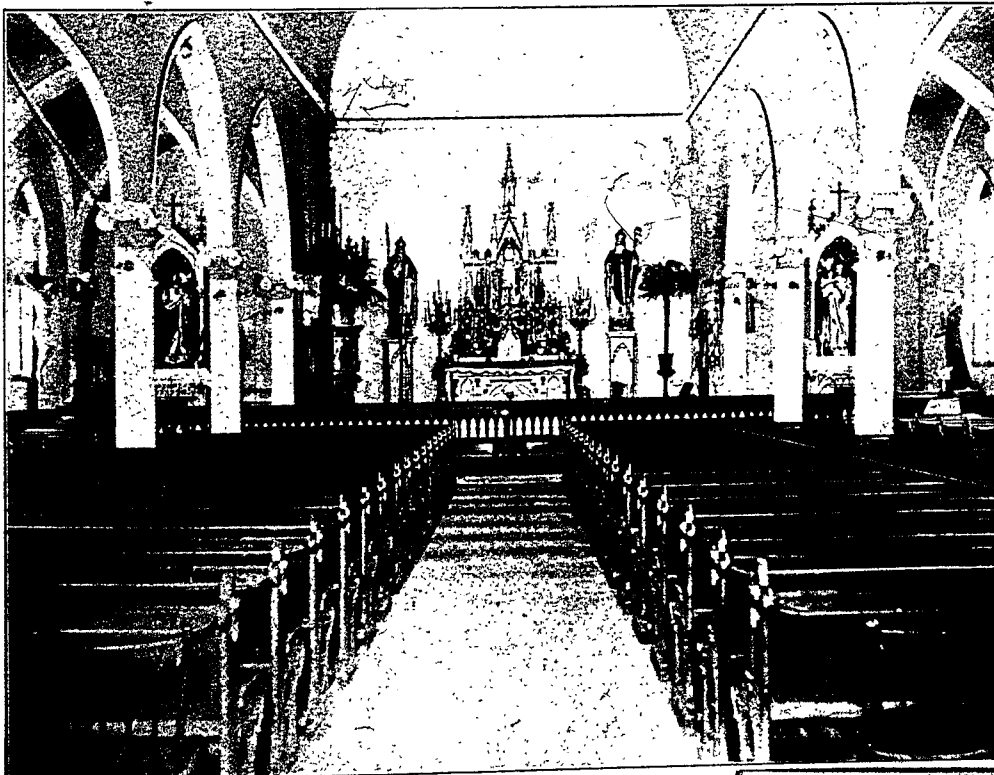
The first Sisters of Our Lady of the Missions came to Regina May 5th, 1905. May the 15th they opened a school in a house on Scarth street, with about 10 children belonging to the best Catholic families.

The Reverend Oblate Fathers, deciding to live beside the new church then being built on the same block, the Sisters were obliged to

REV. FR. SUFFA, O.M.I.,
Rector of St. Mary's Church, Regina.

seek another home. This was found at the corner of Albert street and 12th Ave., and on September 15th, the Sisters took possession of it. For almost five years the Sisters continued to teach in this house, the number of pupils increasing yearly.

In the fall of 1909 the foundations of the present building were dug and the basement completed. The following spring work was recommenced and on August 8th, 1910 the community moved to the new convent, a wing of the building which will later on be erected. The Sacred Heart Academy was solemnly blessed on Nov. 24th, 1911 by His Lordship Bishop Mathieu. His Grace Monseigneur Langevin and His Grace Monseigneur Begin were also present.

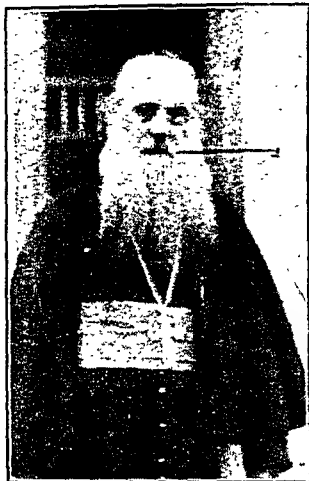


INTERIOR OF ST. MARY'S CHURCH, Regina.

TIGHT BINDING

VICARIATE APOSTOLIC OF ATHABASKA.

This vast mission field extends between the 55th and the 60th degrees of north latitude from the Rocky Mountains eastward to the Alberta boundary and thence north-eastward along the height of lands to the point of intersection between the 60th degree of latitude and the 100th parallel of longitude. It has ten Oblate missions with 5 establishments of the



MGR. GROUARD

Sisters of Providence of Montreal and 1 of the Grey Nuns.

It was erected as a vicariate in 1862, Mgr. Farraud being the first bishop.

Mgr. Emile Grouard, the present occupant was born at Brulon, Mans, France, the 2nd of

February, 1840, and entering the Congregation of the Oblates he was sent to Canada during his novitiate. He was ordained to the priesthood at Boucherville, May 3rd, 1862. "He immediately left for the Athabaska missions and we find him next running a printing office, for the printing of books in the native languages. In 1888 the printing office was transferred to the Mission of the Nativity and the following year Father Grouard was sent on an extended trip of inspection down the Mackenzie river, where he found sad scenes of famine. He however pushed on to Peel river to establish a mission at that point. What is more, during his trip he had seen a steamboat belonging to the Hudson Bay Company, and with his progressive ideas he managed to secure the machinery for a similar vessel, which proved a great source of economy to the missions. Meanwhile he had been selected by his superiors to succeed Mgr. Farraud who had died in St. Boniface on the 26th of September, 1890. On the 18th of October of that year he was appointed bishop of Ibara and he was consecrated by Mgr. Taché in St. Boniface on the 1st of August, 1891. For eight years he continued to direct the missions alone, but advancing years made it necessary for him to ask for a Coadjutor.

The 50th anniversary of Mgr. Grouard's ordination was last spring celebrated with great éclat at the new town of Grouard, a large number of religious and laymen having come from a long distance to pay homage.

Mgr. Joussard

Mgr. Henri Celestin Joussard was born in Isère, France, the 22nd of October, 1851. He studied at Notre Dame de l'Oster and Notre Dame des Lumières, France, and took his degree of D.D. Having entered the Congregation of the Oblates as early as 1873 he was not ordained until 1880. He was then appointed to the parish of St. Isidore in Saskatchewan where he labored for nine years. In 1889 he was placed in charge at the important mis-

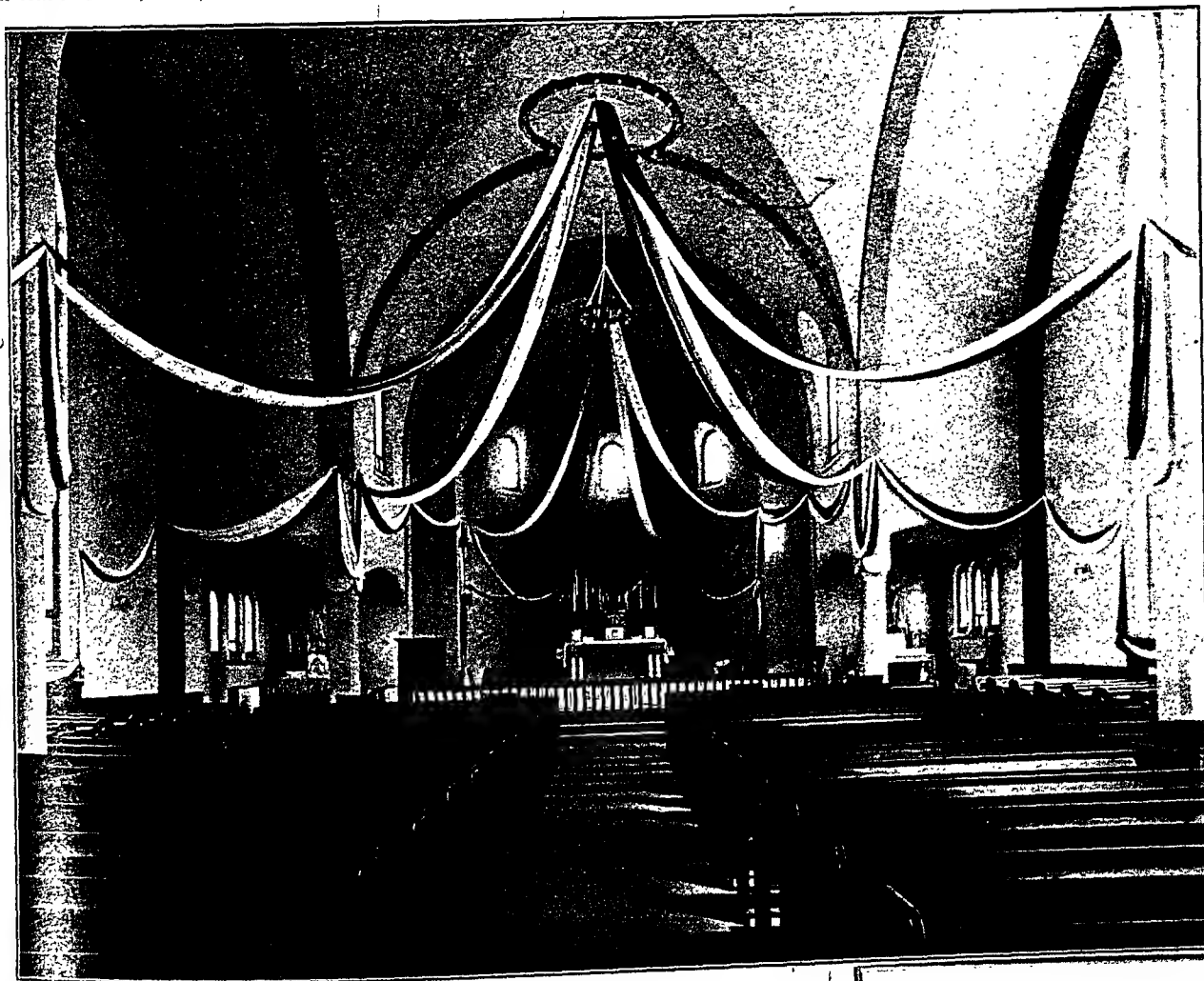
sion of Vermillion and there he remained for twenty years, being, as a newspaper put it, "fully tried in a field which required strong and devoted men." It was after this test that he was designated to become vicar apostolic of the Athabaska missions and bishop auxiliary in September, 1909. In that capacity he attended the council at Quebec in 1909 and the Eucharistic Congress in Montreal the following year.



MGR. JOUSSARD

VICARIATE OF MACKENZIE

This is the most exclusively arctic division of the ecclesiastical province of St. Boniface. Its southern boundary is the 60th degree of north latitude and it extends eastward from the Rocky Mountains and the Yukon to the 100th



INTERIOR OF ST. PAUL'S CHURCH, Saskatoon.

TIGHT BINDING

degree of longitude. The northern boundary is the pole. It includes eleven mission stations, all attended by the Oblate Fathers with two establishments of the Grey Nuns at Great Slave Lake and Providence. It was erected in 1901, with Mgr. Breynt as first vicar apostolic.

Mgr. Gabriel Joseph Elie Breynt was born at Saint Valier, diocese of Valence on the 5th of October, 1867, and was ordained to the priesthood on the 21st of February, 1891. After ten years of experience in the mission his zeal and devotion designated him for the position which he now occupies, entailing unceasing hardships and wearing travel in the icy north land. He was consecrated bishop of Adramytus and vicar apostolic of Mackenzie in the cathedral of St. Albert on the 6th of April, 1902, by Mgr. Grouard. His residence is at Fort Resolution. During these ten years he has labored unceasingly for the uplifting of the Indians of the Arctic regions and perhaps it is no little surprise to him that the white men are now beginning to infringe on his missionary field.

VICARIATE OF KEEWATIN

The vicariate apostolic of Keewatin erected in 1910 extends southward to the old northern limits of the civil province of Manitoba from the 91st meridian westward to Saskatchewan, thence northward to the point where the provincial boundaries cross the railway line to Le Pas, thence across Saskatchewan to the 103rd meridian, again northward to the latitude of Montreal Lake along which it extends westward to the 110th meridian which it follows approximately northward to Methy Portage. The boundary between the vicariates of Athabasca and McKenzie then extends north-eastward along the height of lands to the 100th Meridian and the 60th degree of north latitude, the ice

in a straight line to the north pole. According to the new political divisions part of the vicariate will be in Manitoba, part in Saskatchewan and a small part in Ontario. The Indian population is estimated at 10,000. The white population is rapidly increasing through the construction of railways. The vicariate comprises besides Le Pas, the episcopal seat, several celebrated missions such as Ile à la Cross, Lake Caribou, Portage La Loche, Cross Lake, Laplante Lake, and Norway House, where the Oblate Sisters have started a boarding school. There were at the beginning of 1912 15 Oblate missionaries and 7 lay brothers, besides six Grey Nuns and four Oblate Sisters.

Mgr. Ovide Charlebois

News was officially received on the 28th of September, 1910, that Rev. F. Ovide Charlebois, O.M.I., had been appointed bishop of Berenice, and first vicar-apostolic of Keewatin. The bulls were dated the 8th of August preceding.

Mgr. Charlebois was born February 12, 1862, at Oka, Quebec. He studied at the college of l'Assomption, and in August, 1882, entered the novitiate of the Oblates at Lechinc, where he was soon followed by two of his brothers who have also become priests. On the 13th of August, 1884, brother Ovide Charlebois made his perpetual vows in the Congregation of the Oblates and on the 17th of July, 1887, he was ordained to the priesthood in Ottawa by Mgr. Grandin. The very next day he started for the diocese of St. Albert which then included Fort Cumberland, where he was first stationed. During sixteen years he labored in this field, converting many Indians by his sweet way and apostolic earnestness. He at last succeeded in erecting a modest church but adequate to the needs, and placed his mission on a footing that bespoke the careful administrator.

These qualities induced his superiors to put him at the head of all the missions of the district, which included Le Pas, the Grand Rapids and the lower Saskatchewan valley. This was in 1900, and during the next three years he built two churches and four chapels.

On the 27th of August, 1903, Father Charlebois was called to the head of the important industrial school at Duck Lake and in a short time he placed that institution on a new footing of prosperity and progress.

It was here that he was sought out to undertake the vast work of organizing the new vicariate. The task is one offering not only material but political difficulties. From the outset Mgr. Charlebois, through the revision of the boundaries of the provinces, has found the rights of Catholics to separate schools ignored. He courageously grappled with the situation from the beginning. Mgr. Charlebois reached Le Pas, his episcopal seat, March 8, 1911, amidst a storm. His intonation has been described by Rev. F. Turquetil. "The palace where he first met a group of French, English, Halfbreeds and Indians, was a mere log hut, and the throne a packing case. The cathedral was of hewn timber, 22 x 14 feet. It was a chapel built by the bishop when he was a missionary in these parts and devoid of all ornaments. While the necessities for pontifical high mass were being gathered a chair had to be borrowed for the bishop. There is not an organ to accompany the singing, yet there are voices of warm welcome, and Mgr. Charlebois who knew what to expect, is filled with hope." He immediately opens a separate school at Le Pas to affirm the Catholics right and he takes the lead in petitioning Parliament for justice. At the Catholic congress, at Duck Lake, in February, 1912, and during a voyage which he took through the West afterwards he did a great deal to promote the interests of his people. He is now engaged in the erection of a new cathedral and convent and sending out missionaries to the Esquimos in the arctic region.

GEMS OF THOUGHT.

Great hopes make great people
To be successful you must play the part.

Be filled with hope and give the world the impression of your own mind, and material wealth will not count so much.

Your mental attitude towards success will have much to do with your gaining it.

Clean up, brush up, talk up, look up! Persistently set your face towards better things.

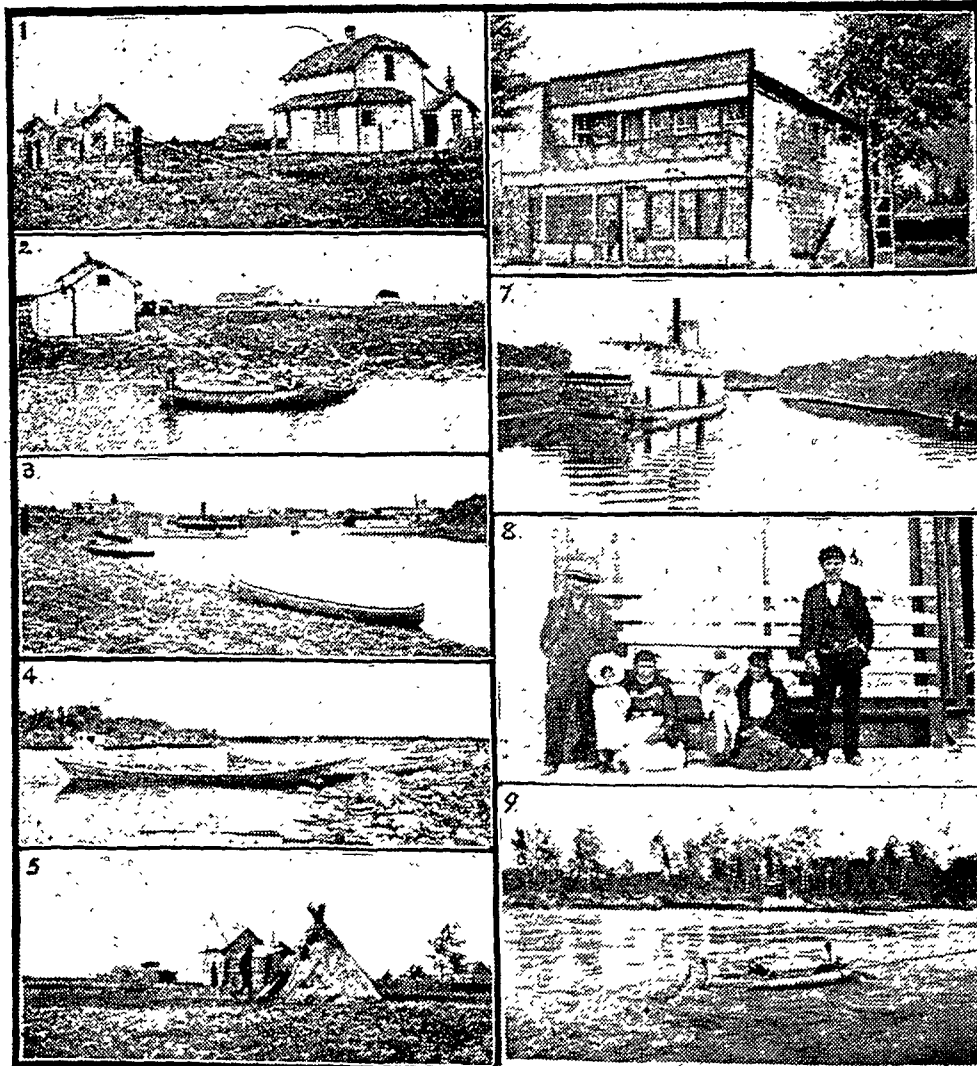
Familiarity should not swallow up courtesy.—Sir Arthur Helps.

The man who is ever muttering to himself is talking to a fool.

The one thing supremely worth the having is the opportunity, coupled with the capacity, of doing a thing well and worthily, the doing of which is for the welfare of mankind.

The stagnant pool breeds pestilence and disease, whereas the hurrying stream carries rich and manifold blessing. So with the world's money; if we hoard it, it soon becomes that stagnant pool which breeds all manner of pestilence; but if we speed it as a messenger of good it bears a rich and noble bounty.

To see our calling, to accept it to honor it, that is the truly godly and noble life! Every man is born to realize some purpose. Find that purpose out, and fulfil it if you would lovingly serve God. Our difficulty is to persuade a man that the lowliest lot, as well as the highest, is the appointment of God; that door-keeping is a promotion in the Divine gift, and that to light a lamp may be surely a call of God as to found an empire or to rule a world.



VIEWS OF LE PAS WHEN MGR. CHARLEBOIS ARRIVED.

THE ACTION OF THE CATHOLIC LAITY IN EXPLORATIONS AND FOUNDATIONS IN WESTERN CANADA

The role played by the Catholic Church in Western Canada has been far from inglorious. Even though we should not put to her credit half of the good which we know her to have done among Reds and Whites alike, nay even if we were to disregard her achievements within contemporaneous times, we would still have to grant her ground for legitimate pride which she shares with no other Christian organization. Directly, through her ordained ministers, or indirectly, by means of her children of the laity, she has been in the West a pioneer among pioneers. So that she might, with almost as good right, consider herself as much at home on the Canadian prairies as she is throughout the kingdoms and empires of old Europe.

We have only to review the commencements of human activities in the West to be convinced of this.

First Under the French Regime.

The very first white men who ever trod the trackless wastes of what was to become Manitoba were Radisson and Desgroseillers, and, in his valuable "History of the Catholic Church in Western Canada," Father Morice has clearly proven them to have been Catholics. But the real discoverer of the country, who became at the same time its first resident trader and governor, was the great Lavérendrye, an excellent Catholic. The first house built west of the Lake of the Woods was due to the same party, and was erected in 1734, at the mouth of the Winnipeg River. The very first clergyman who reached the site of the present city of Winnipeg was Father Coquart, a Jesuit priest. The first Christian sepulture which took place within the limits of Manitoba was that of De la Jemmeraye, a French Catholic. The first agricultural effort was made in the valley of the Carrot River by a Catholic whose brother was a priest in France, namely St. Luc de la Corne.

Under the English Regime.

Under the English regime, the first civil governor of the Red River Settlement was a fervent Catholic, Miles Macdonell, who administered the first baptisms and married the first couples according to the Catholic rite. The first mission established in the West was that of St. Boniface (1818), and its first incumbents were the Catholic priests Provencher and Dumoulin. They put up, the year of their arrival, the first Christian church edifice and established the first elementary schools the country ever saw. The first church bell heard in these wilds was that of Father Provencher. It was sent to the founder of the Catholic mission by Lord Selkirk himself as early as 1819. The first college established, or classical course given, in the Canadian West was due to the exertions of Rev. Father Provencher, and its origin can be traced to the year 1821. The same Churchman became in 1822 the first Bishop of that country. He made in 1824 the first ordination it ever witnessed: it was that of Rev. John Harper, a Catholic priest who was ordained at St. Boniface. The first school for girls was inaugurated at the same place five years later, that is in 1829.

In Modern Times.

Even in thin modern times, Catholics can lay claim to the distinction of priority in several fields. Thus the first archbishop of the West was Mgr. Taché, who was raised to that rank in 1871. In purely secular fields, Mr. A. Girard, a Catholic, may be represented as the first premier of a regular cabinet in Manitoba; Mr. Royal, a gentleman of the same persuasion, was the first practical governor of the Northwest Territory; and Mr. A. Forget, likewise a Catholic, enjoyed the same distinction with regard to the province of Saskatchewan. Even far off British Columbia, we see that the first house inhabited by white men

was put up at Fort McLeod in 1805, under the direction of Simon Fraser, a good Catholic who, three years later, explored to its mouth the important river that now bears his name, and may also be considered as the first representative of authority within that pine-clad territory. Nay, the first child born in the young, yet vigorous, metropolis of the Northern Pacific, Vancouver, was a Catholic girl.

Hence we repeat that we Catholics must feel quite at home on the fertile plains of the Canadian West. The work of our Church there was great and the ministrations of her clergy meritorious; but it would be quite unjust to forget what her lay children have done for civilization in those prosperous commonwealths which we now call Manitoba, Saskatchewan, Alberta and British Columbia, originally endless wastes over which roamed alone the mighty herds of the buffalo, together with some thousands of Crees, Saulteux, Assiniboines, Blackfeet, Dénés, and other tribes of Indians. A few words on the principal of these laymen will not be out of place in this Centennial Number.

Radisson.

To begin with, the first white man who beheld the immense prairies of the Canadian West was not Henry Kelsey, as a writer in the "Free Press" would have it. Kelsey was a youth who, having been ill-treated by his master on Hudson Bay, fled inland and took to the life of the nomadic Indians. This was in 1691. But Radisson's journey through Manitoba dates from 1659-60. Instead of having been a French Huguenot, as the majority of writers believed, Father Morice represents him as an admirer of the Jesuits—which should suffice to determine his religious connections. The chief merit of Radisson and of his brother-in-law Desgroseillers was that of pioneers who told the Indians of the glories of the Christian world and of the advantages of civilization, while they revealed to their fellow whites the inexhaustible riches of the Canadian West. Though possibly not model Christians themselves, they must nevertheless have been instrumental in instilling into the aboriginal mind some of the truths of Christianity. They surely spoke to the natives of the great Redeemer, since we find Desgroseillers exhibiting to their gaze a picture representing the Flight into Egypt.

Their greatest title to the consideration of the historian, however, consists in the fact that they were the instigators, almost the founders, of that great commercial body known for almost two hundred and fifty years as the Hudson's Bay Company, a corporation which was to exercise such a powerful influence over the destinies of the whole land. This alone should ensure immortality to the plucky Frenchmen.

Lavérendrye.

But by far the most deserving of all the pioneers of the French regime was incontestably Pierre Gaultier de Varennes de La Vérendrye, often called simply Lavérendrye, who may be styled the father of the Canadian West. The voyage of Radisson and Desgroseillers had been that of adventurers rather than of explorers. Lavérendrye was to be the discoverer, explorer, trader and governor of the vast region extending between Lake Superior and the Rocky Mountains. He was born at Three Rivers, November 17, 1685, of a French gentleman and a young Canadian lady, who was herself the ancestress of the late Archbishop Taché.

It would be difficult to overestimate the debt of gratitude which civilization and Christianity owe to this truly great man. His career was made up of sacrifices and characterized by Christian gentleness allied to indomitable energy and unflinching perseverance. When he died (December 6, 1749) the cup of his mortal sufferings was full; but he left in the West the embryo of a kingdom to the French Crown

and to its inhabitants the memory of self-control and uprightness which was sufficient to lift in their minds the race to which he belonged to a pedestal from which, in spite of subsequent weaknesses and faults, it was never to fall. The civilization of their wild hordes was thereby rendered proportionately easier.

His Self-Control.

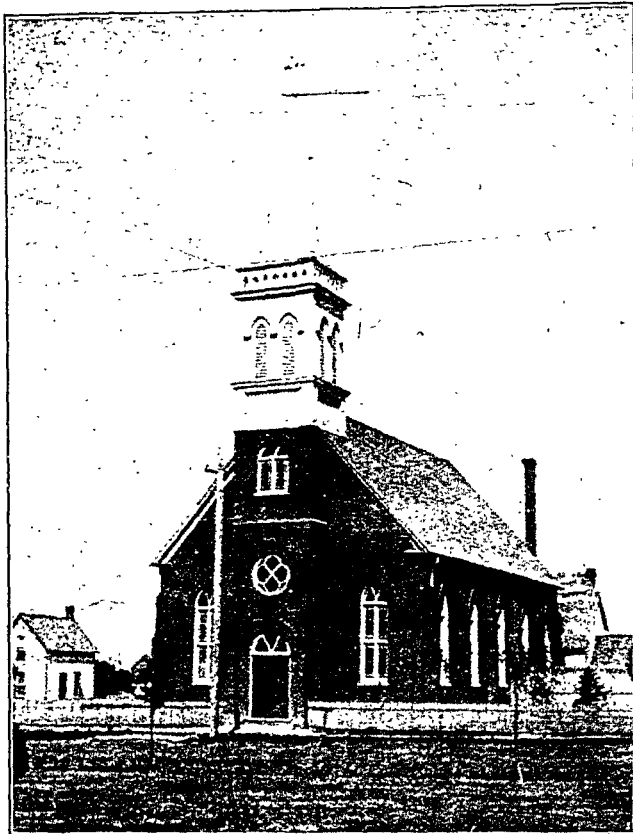
The greatest lesson he taught them was that of self-control and Christian fortitude in adversity. He showed them the difference between systematic and humane war, which is sometimes necessary, and the massacres and human butcheries that had from time immemorial usurped that name amongst them. His eldest son had been treacherously done to death, together with Father Aulneau and nineteen French companions, by Indians to whom they had done no wrong (8th June, 1736). Lavérendrye was an old soldier, who had served in the French army and been left for dead on the battlefield of Malplaquet. His blood, therefore, boiled in his veins at the thought of the affront done him by uncouth savages, and his first thoughts were for a speedy revenge. But he soon remembered that he stood on the Western plains as the representative of his race and that as such he had a responsibility which he could not shirk. If civilization must implant itself in the West and the march of Christianity, represented by his chaplain, is to be made possible, he must practice himself what he preaches. The plague of the West was then "Indian wars," that is endless reprisals characterized by the most horrible cruelties. He must show that whites are above self-satisfaction when it is a question of the public good, and that, though much braver than the natives as could be proved by the scars of the nine wounds on his body, they can sufficiently conquer themselves to forgive a wrong. Therefore, though the cries for a war of extermination on the Sioux, the murderers of his son and friends, were loud and persistent among the Crees and Saulteux, Lavérendrye never listened to them nor countenanced the undertaking they advocated.

Meanwhile, he sent for the remains of the slain, and showed the Indians the respect due to the dead by having them buried in the chapel of Fort St. Charles, on the Lake of the Woods, where he lived. He also testified to the necessity of religion by asking for the services of a priest, whom he kept near his own person from Fort St. Charles (1736) to Fort la Reine (1743).

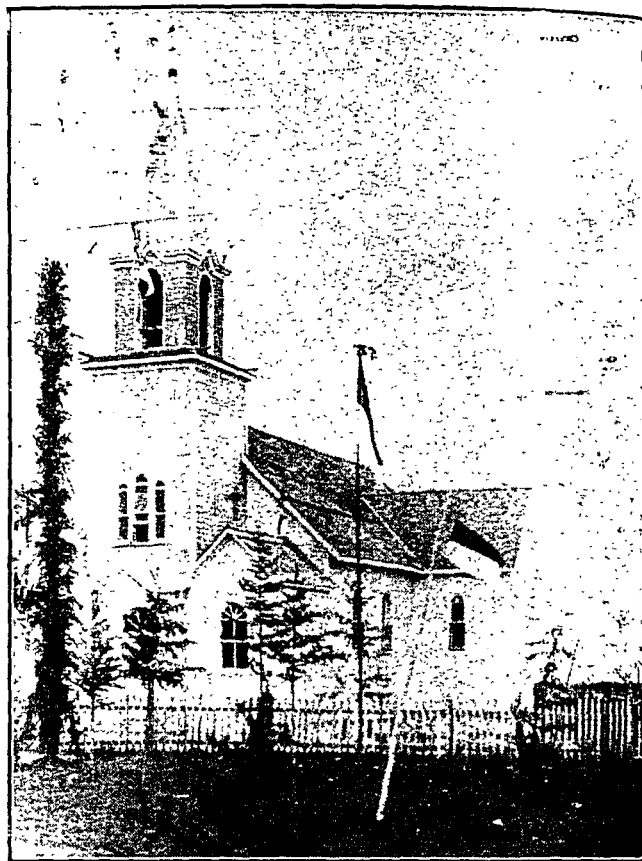
His Achievements.

As to his achievements from a secular point of view, they were most remarkable despite the untoward circumstances which everywhere confronted him. When he retired from the West, six establishments, due entirely to his personal exertions, attested his efficiency. They were Forts St. Pierre, founded in 1731 on Rainy Lake; St. Charles, on the Lake of the Woods (1732); Maurepas, at the mouth of Winnipeg River (1734); Rouge, at the confluence of the Red and Assiniboine Rivers; La Reine, at Portage la Prairie (1738), and Dauphin, established in 1741 in the northwest corner of the lake of the same name. Fort Rouge has been erected in October, 1738, but, owing to its proximity to Forts Maurepas and La Reine, its usefulness was not to last long.

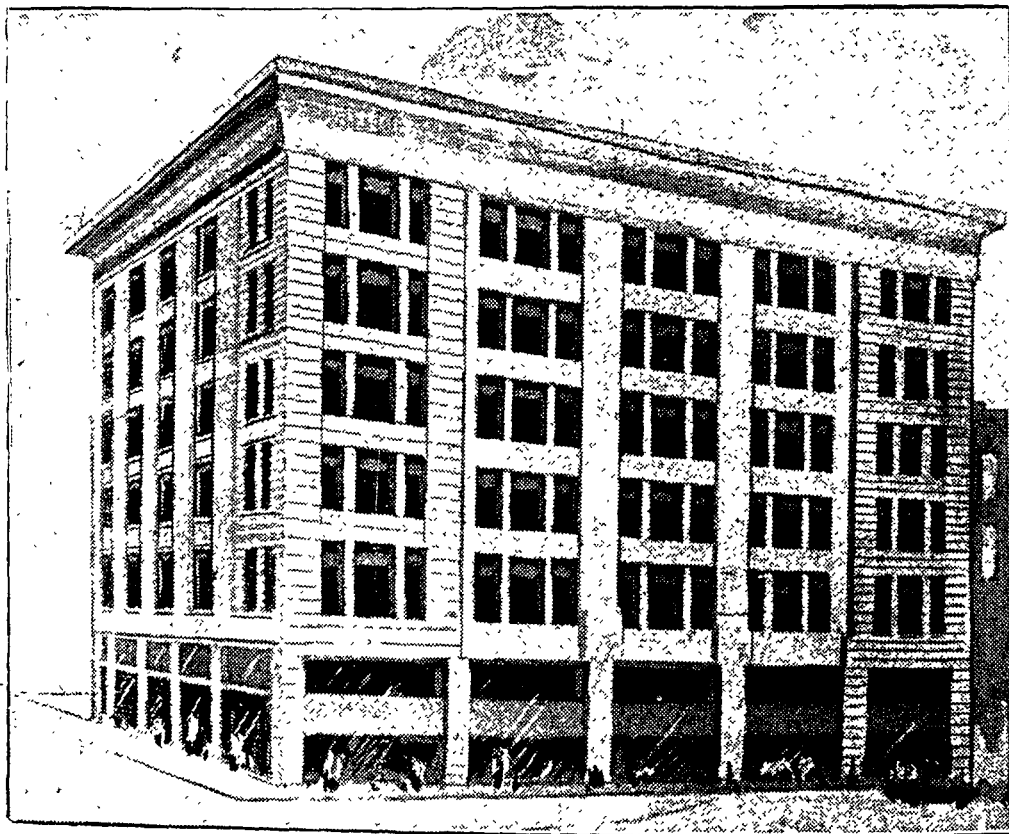
By himself, or through his children, Lavérendrye not only explored, but mapped out the country between Lake Superior and the Rocky Mountains, and from the Missouri in the south, to the Saskatchewan, in the north. In the course of 1742, his son the chevalier, accompanied by his brother Francois, discovered the Rocky Mountains, a sour of which he even climbed after having faced numberless perils among hordes of savages. The same Chevalier likewise discovered the important bodies of water known today as Lakes Manitoba, Dauphin, Winnipegosis and Bourbon, as well as



ST. ANTHONY'S CHURCH, Strathcona.



BROKENHEAD POLISH CHURCH.



Department Store Building of J. W. McMillan, at Saskatoon. Built and equipped with every possible modern equipment, by Frid-Lewis Co., Ltd., of Winnipeg. Wm. Fingland, of Winnipeg, is the Architect.

the Lower Saskatchewan. In addition to these his father had made known Lakes Rainy, of the Woods and Winnipeg, together with the Winnipeg, Red and Assiniboine Rivers.

Lavendrye's Successors.

The great Lavendrye was succeeded in the direction of the Western posts he had established by Capt. Charles Joseph Fleurimont de Noyelle, who did little else than continue his predecessor's explorations by means of the surviving sons of the discoverer. He founded on Lake Winnipegosis a post which became known as Fort Bourbon and another called Fort Poskoyac, near the forks of the Saskatchewan.

The reign of De Noyelle did not last long. In 1749 he resigned in favor of Jacques Repentigny Legardeur de St. Pierre who, in spite of his apparent unfitness for the position, was nevertheless instrumental, through his lieutenant Boucher de Niverville, in extending the white man's influence three hundred leagues west of Fort Poskoyac, that is as far as the exact site of the present city of Calgary, where the latter caused a spacious establishment to be put up. De St. Pierre was a fiery soldier much more than a diplomat. As superintendent of the Canadian West the great lesson he gave the aborigines was that of the fearlessness of his race and of its consequent superiority over the original inhabitants of the Western prairies.

St. Pierre and the Assiniboines.

One day, in the absence of most of his men, he was assailed by some two hundred Assiniboines, all of whom were fully armed. He drove them away by a stratagem which was as dangerous as it proved effective. Being powerless against such numbers, he repaired, firebrand in hand, to the powder house, where many had congregated, and opening one of the barrels he feigned to apply his firebrand to the powder, exclaiming at the same time: "You are going to kill me, are you? Well, I shall not die alone."

Useless to add that the dusky braves did not wait for the explosion, but hurriedly decamped.

The Chevalier St. Luc de la Corne was the last of the governors of the West under the French regime. Owing to the Seven Years' War and his recall to the East, he had not time to do much as superintendent of the Western posts. Yet it is to him that belongs the credit of the first attempt at agriculture known to have taken place there. The valley of the Carrot River, a tributary of the Saskatchewan, was the theater of these humble beginnings as attest farming implements of an old French type which have since been discovered there.

In Early British Columbia.

During the century which witnessed these activities of French Catholic laymen, on the Western plains, what is now British Columbia, had, with the exception of one spot, Nootka, been scarcely more than looked at from the ships of the white skippers, who were not always safe even in them—witness the destruction of the "Tonquin" in 1811. Only in 1792-93 was the northern interior of that country crossed by a white man, Alexander Mackenzie, who, however, left no trace of his passage after him. It was reserved for a Catholic layman, Simon Fraser, whom even anti-Catholic Bancroft declares to have been "ambitious, energetic, with considerable conscience and in the main, holding to honest opinions," to found there the first permanent establishment, whereby White was enabled to consort with Red and exert on the latter a civilizing influence. This was in 1805, and the first post established was Fort McLeod. The following year, Fort St. James, on Stuart Lake, was founded, and then Fort Fraser. Finally, in the fall of 1807, Fort George was erected, whence Fraser left, in the following spring, for his "terrific voyage" of discovery, as his exploration of the river which now bears his name has aptly been called. This was a feat the extreme perilousness of which can today scarcely be realized, except by those who have travelled on that treacherous stream in the season which saw Fraser descending it in 1808—we do not add and in the same parts of the river, for there are long stretches therein explored by that intrepid discoverer which nobody would now be so fool-hardy as to try to navigate.

In recognition of this feat, which ensured an immense territory to the British Crown, a knighthood was offered Fraser; but the scantiness of his means prevented him from accepting it, and he died at a ripe old age in straitened circumstances, almost forgotten even of England to which he had presented a kingdom, at a time when the Americans were particularly keen in establishing claims of priority of which they were afterwards to take such advantage.



HON. A. E. FORGET.

Former Lieutenant-Governor of the Northwest Territories and of the Province of Saskatchewan.

As Father Morice says in his "History of the Northern Interior of British Columbia," "Simon Fraser, though an altogether self-made man, became the founder of New Caledonia, the explorer of the main fluvial artery of British Columbia, and one of the first residents of that province. Less brilliant services would entitle him to the respect of every Canadian."

John Macdonell.

Returning to the Assiniboine River, on which Lavendrye had founded Fort La Reine—now Portage la Prairie—which was to him like a second base of operations, we find in the service of the Northwest Fur Trading Company, of which he was a partner since 1796, a unique character, a staunch Catholic who altogether differed in dispositions from the lawless and autocratic trading magnates of his time. This was John Macdonell, who was so scrupulous in the observance of the laws of the Church and such a practical Christian in every detail of his private life that he had been surnamed "The Priest" by his contemporaries.

As early as 1793, we find him stationed in the valley of the Assiniboine. His were indeed strenuous times, when strife and bitter rivalry prevailed everywhere, when to outdo their opponents in the trading field, most parties would set to naught all laws of justice and decency. It must be said to the honor of his Church that this Catholic layman formed a notable exception, and never approved of the acts of violence, treachery and immorality which the generality of his peers then regarded as a matter of course. For his uprightness he had occasionally to suffer. For instance, he was in 1806 at the head of the post his Company possessed at Ile-a-la-Croix, when his competitors of the Hudson's Bay Company came to establish an opposition post. Macdonell was removed thence because, true Catholic and perfect gentleman as he was, he would not "set all principles of law and justice at defiance," as the Protestant historian of the Hudson's Bay Company expressly states.

In 1815 he sold out, probably disgusted, all his interests in the Northwest Company and settled in the East. Such was his reputation for uprightness that when, two years later, he invited to his home a party of Astorian traders from far off Columbia, these gay adventurers were shy to accept his proffered hospitality, fearing, as one of them candidly remarks

in his book, "Adventures of the Columbia River" (by Ross Cox), lest they should find in him "a second St. Francis." But, continues that author, "in lieu of the austere monk, we saw in the retired trader a cheerful, healthy, and contented old man—a proof, if any were wanting, that true piety and social gaiety are not incompatible."

John Macdonell left a valuable essay on the Indians of the Red and Assiniboine valleys, which has been published by Mr. L. R. Masson, together with an interesting diary. He was the grandfather of Mrs. J. A. J. McKenna, of this city.

Miles Macdonell.

But by far the best known Catholic layman of that name was John's brother Miles Macdonell, the very first governor of the colony which has developed into the present province of Manitoba. Miles was Lord Selkirk's agent and representative on the banks of the Red, and it is safe to say that without him the settlement of which we now celebrate the inception 100 years ago would not have taken shape. The Selkirk colonists were mostly poor people, unsuccessful tenants whom misery and servitude has reduced to a state of dependency on others which forces us to see in their establishment here the work of their leader more than of themselves. Hence we make bold to say that the Selkirk Centenary is in reality the Miles Macdonell Centenary.

Macdonell was a Scotchman and a good proportion of his followers in the early fall of 1812 were his compatriots. But it is none the less true that the settlement they formed was not a Presbyterian community, as the irrepressible Dr. Bryce has but lately asserted. The leading spirit in the whole undertaking was a militant Catholic, many of his men (like the Costellos, the Burkes, the Flynns, the Quinns, the Corcorans, the Sweeneys, the Rooneys, the Walshes and others) were Irish Catholics, and it was the avowed intention of their leader to establish in the vast solitude of Central North America nothing short of a Catholic colony. "The leading motive of my undertaking the management of that arduous, tho' laudable, enterprise, was to have made the Catholic religion the prevailing faith of the establishment," expressly wrote Macdonell to Bishop Plessis, of Quebec.

His Yearnings After a Priest.

Hence, his first care was to secure the services of a priest, Rev. Chs. Bourke, who, having returned home before reaching the banks of the Red, caused Macdonell to continually importune his noble patron, Lord Selkirk, and then the Bishop of Quebec for a priest. As soon as the leader of the immigrating party had realized that Father Bourke was not the man needed at the head of his fellow Catholics, he wrote to Lord Selkirk: "I should not, however, wish to part with him until another was on the way to join us." After this, we see the Catholic governor baptizing the new-born and marrying his people, while he was communicating to his patron the hope that "the arrival of some clergyman soon will relieve me from the performance of this awful task" (See Fr. Morice's "History" for this and all the other quotations).

Four weary years did he wait for that priest. As none was forthcoming, and the trend of events—hostilities, social disorders and even bloodshed—had made it clear that the settlement could not succeed without the aid of religion, he wrote (April 4, 1814) to Bishop Plessis a beautiful letter in which he entreated the head of the Catholic Church in Canada to send him a priest, promising to take him up to the Red River in his own canoe from Montreal, and to give him every facility to go and meet once a year a fellow clergyman at Rainy Lake.

Though his prayers were ultimately heard, Miles Macdonell was not destined to see on the spot the realization of his fondest hopes. He left Red River in the course of 1817, after having experienced in the fulfilment of his mission difficulties at the hands of outsiders which twice threatened the life of his colony and sent him, a helpless captive, to undergo at Montreal a lawsuit which was never instituted. The indignities heaped upon his devoted head he deserved so little that Lord Selkirk could not help writing him: "The address with which you managed the Highlanders and Irishmen, showing that the latter are not so utterly untamable as some people would have us

believe, demands my warmest approbation and leads me to entertain flattering anticipations of the result when you are placed in more favorable circumstances" ("History of the Catholic Church in Western Canada," Vol. I, p. 79).

All hail, therefore, to Miles Macdonell, the Catholic governor and practical founder of the Red River Settlement!

Alex. McDonell.

Catholic was also Miles' immediate successor at the helm of the feeble craft by the Red River. This was Alexander McDonell, whom the first historian of the colony, an ardent Presbyterian by the name of Alexander Ross, states to have been "in derision nicknamed the grasshopper governor," because, he adds, that gentleman "proved as great a destroyer within doors as the grasshoppers in the fields," owing to his extravagance, especially at table and in his fort, where he kept an array of useless attendants. All the English authors have since religiously copied old Ross in this respect, seemingly not guessing that the hostility of the Presbyterian scribe against McDonell was chiefly due to the fact that that gentleman was, as he says, a "Papist," and as such would not bother about what he terms "Presbyterian politics" ("The Red River Settlement," p. 53).

Presbyterian Prejudice.

That historian shows everywhere his partiality to his own coreligionists and antipathy to Catholics, or Papists. Thus, for instance, to him a certain band of Protestant Swiss were



MR. T. D. DEEGAN, Winnipeg.

"a quiet, orderly and moral people," but he cannot find epithets strong enough to stigmatize the Meuron settlers, ex-soldiers who had won the encomiums of the British authorities and were largely Catholics. Speaking of the former, Ross further says "Like the Scotch they were proud and high-minded, even in distress, and would often run the risk of starving themselves and their families rather than submit to the degradation of asking relief from a people they so cordially detested as the Indians," who, he adds on the same page, "were always most ready to alleviate misery when in their power," a trait of character which we fancy should have rendered them rather lovable to the colonists, Scotch or not. But these seem to have hated them on principle, merely because they were Indians, just as Ross hated Alexander McDonell and the French Canadians, simply because they were "Papists."

Because, therefore, McDonell was a "Papist," he was pilloried by the Presbyterian author as "the Grasshopper Governor." That this was probably the only reason for that author's depreciative tactics is made clear by the fact that neither Provencher nor Dumoulin, the two first Catholic priests of the settlement who had of necessity to be his guests for a time after their arrival, not only ever mentioned any extravagance in McDonell's home in the course

of an abundant correspondence in which they show themselves quite outspoken, but the former used in after years to refer to the poor fare which characterized his table. Provencher also at least once singles him out as an exception to the utter indifference in matters religious manifested by the whites at the fort.

Such was the official whose headquarters Ross would fain make us believe were a nest of corruption and extravagance. Great, indeed, is the effect of religious prejudice on man's mental vision.

John McDonald.

A quasi-homonym of the three preceding Catholic laymen was John McDonald who had been originally a partner, or shareholder among the Indians, of the Northwest Company. Little is known of him beyond the fact that he was a friend of the priest at St. Boniface, and that in 1818 he was indicted with many others as an accessory after the fact for the murder of Robert Semple, the Hudson's Bay Company governor who had been killed in the battle of Seven Oaks. The trial of those implicated in that affair was held in Toronto, and resulted in the acquittal of the accused. By the beginning of 1826, Bishop Provencher regretted to write that it was feared he could not live much longer.

Various Historical Worthies.

Many other Catholic laymen could be made to represent that period in this brief essay, such as, for instance, the two Larocques, namely Antoine and Joseph, famous in the annals of the fur trade, the former as a writer of journals which have since been published, and the latter as an intrepid voyageur who ended his troubled career in the seclusion of a convent; Pierre Chrysologue Pambrun, a "bourgeois" of the Hudson's Bay Company who escaped the massacre of Seven Oaks (1816) because of his having previously been made prisoner by the forces opposed to that corporation, after which he filled various important posts west of the Rocky Mountains; Laurent Leroux, the discoverer of Great Slave Lake in 1784 and founder of Fort Providence, not far from that inland sea, who did not die before 1855 after having dabbled in legislative work in the East; Gabriel Franchère, the polished author of a most esteemed book of travels, which he published after having passed a number of years in the employ of J. J. Astor, remaining admittedly a gentleman among roughs; F. V. Malhiot, a famous fur trader in the middle West, who likewise left us a journal which has seen the light of publicity; Pierre de R. Rocheblave, Charles J. B. Chaboillez, Geo. Deschambeault, Joseph Rolette (or Roulette) and so many other important "bourgeois," or wintering partners in the fur trade, who upheld everywhere the faith they had received on the banks of the St. Lawrence and as a rule were an ornament to the religion they professed.

The French Companions of the English Explorers.

Nor should we forget those humble heroes, French Canadian adventurers, who rendered possible the exploits of Alexander Mackenzie, John Franklin, Back and King, Rae and Richardson. Generations after generations have extolled to the skies the deeds of these explorers, and British literature has been enriched by the narratives of their voyages through the icy wastes of Northern Canada, while geographical science is proud of their discoveries. But what could those gentlemen, fresh from their luxurious homes in England, have achieved without the help of those French Canadians who toiled for them, who guided them through the intricacies of the subarctic forest and literally died for them on the dreary expanses of the Barren Grounds? Most of Franklin's guides in his second overland journey succumbed to fatigue, hunger and exposure, and remained unknown until a few years ago when Father Morice told his French readers of their achievements, while their master and his non-Catholic companions, though not inured to the hardships of an arctic winter, survived periods of famine in which the Canadians had sacrificed themselves that their masters might live and tell the world of their discoveries. In a word, they did all the hard work and, willingly or not, were deprived of food that the mission of their leader be a success. For this and other reasons we hold that they deserve a place among our prominent Catholic laymen.

The Métis.

The period which saw their humble, but none the less precious, deeds of self-sacrifice extended from 1789 to 1840 and later. From the latter date to 1870, Catholic activity among the laymen of the Canadian West is represented exclusively by Métis, or French halfbreeds. It is fashionable in certain quarters to sneer at halfbreeds, especially if they happen to be of French descent. And yet the rôle they played in rendering civilization and Christianity possible among the aboriginal inhabitants of the plains was most important. They proved a valuable link between Indian and white. For scores of years they were the right arm of every Catholic missionary, and all the surviving pioneers among the latter are loud in their praise of the Métis.

Some of the Métis even attained to eminence in the social and political world. Such was, for instance, Judge François Bruneau, a protégé of Bishop Provencher, who personally made him go through a classical course in the hope that he might have a vocation to the ecclesiastical state. Bruneau was, in common with a few other Métis, admitted into that select circle which was called the Council of Assiniboia, a legislative body which comprised none but the very best minds of the colony. The historian J. J. Hargrave has the following, p. 349 of his "Red River": "One of the most generally regretted victim was Mr. François Bruneau, a French halfbreed and a most use-



MR. P. FOLEY, Winnipeg.

ful and respected justice of the peace. He was the leading councillor selected from among those of his nationality and race, among whom his influence was very great."

Other prominent Catholic halfbreeds were Solomon Hamelin, Hon. Pierre B. Lorne, Hon. Pascal Breland, Hon. Roger Goulet, Hon. François Dauphinais, Charles Nolin, whose worth the public press testified to at the time of his death a few years ago, and quite a few others. We do not speak of those who are still in the public eye, such as Messrs. Roger Goulet, junior, school inspector for Manitoba, and Louis Schmidt, who enjoys a college education which he received in the East, thanks to the intervention of Bishop Tache, and has ever since filled various positions of trust, after he had helped Louis Riel in his revendication of the rights of the original Manitobans.

L. Riel and His Achievements.

This last name should occupy a most prominent place in our list of Catholic laymen who deserved well of the West. Useless to enlarge here on his merits and demerits. It will suffice to refer the reader to Fr. Morice's "History of the Catholic Church in Western Canada," where he will find enough to form an opinion on this much maligned character. The first 74 pages of the second volume of that work amply

proved by irrefragable non-Catholic and official testimony that, 1st. Riel gained for his fellow Westerners, of any race or denomination, the rights they now enjoy under a Constitution which he may be said to have wrested from the Federal authorities; 2nd. he delayed by twenty years the spoliation of the Catholics' educational rights, and 3rd, after he had been outlawed and pursued as a wild beast by Eastern fanatics, he took his revenge by saving the entire Northwest of Canada to the British Crown. Had it not been for the timely intervention of that much abused historical figure, Canada would most probably now consist merely of the territory to the East of Lake Superior, and the rest would be under the Stars and Stripes.

This is, we know, a bold assertion, quite out of keeping with the prejudiced notions of most English-speaking Easterners. We give again as our authority therefor Fr. Morice's valuable work on this country. This relates how the Fenian raid into Manitoba was sure of success in 1871 if only the French halfbreeds under Riel had sided with the invaders, and gives on the situation the sworn opinion of no less a personage than A. Archibald, who was the Lieut. Governor of Manitoba and explicitly said: "If the halfbreeds had taken a different course, I do not believe the province would now be in our possession" ("History of the Catholic Church in Western Canada," Vol. II, p. 74).

Sir Joseph Dubuc.

With 1870 a new era opened for the activities of Catholic laymen, no less than for the political life of the West. Foreseeing the immense changes which were bound to follow the formation of the province of Manitoba, and the consequent influx of whites of all sorts, Archbishop Taché had surrounded himself with a phalanx of young, but able, men who soon made their mark in their adopted country. At the head of these we may now mention him whose worth has but lately been recognized by the highest authority in the British Empire, Sir Joseph Dubuc. The fact that he is still among us will prevent us from testifying as we should to his sterling qualities, his incorruptible integrity, his singleness of purpose and his undoubted Christian virtues. A school-mate of Louis Riel at college, he came here in 1870, when the Métis chief was still in possession of Fort Garry. He was elected to the first Legislative Assembly of Manitoba, while continuing to practice law, being Crown counsel in criminal cases and becoming successively Superintendent of the Catholic section of the Board of Education, councillor of Manitoba University from the time of its foundation and vice-chancellor of the same since 1888.



DR. J. K. BARRETT, Winnipeg.

He was Attorney-General of the province in 1874, Speaker of the Assembly from 1875 to 1878, a puisne judge of the Queen's Bench (1879-1903) and finally Chief Justice of Manitoba down to February 1910.

Twice (in 1906 and 1908) he was, in the absence of the Lieut. Governor, administrator of the province.

When he was appointed Attorney-General, the country was being governed by an older



JUDGE N. D. BECK, Winnipeg.

man, who belonged to the same galaxy of able laymen brought West by the late Archbishop Taché. This was the Hon. Marc Amable Girard, a man of moderate views 28 years older than Mr. Dubuc—he had been born in 1822. In 1874 he became the premier of the first regular cabinet in the young province, inasmuch as before him there had been no prime minister. Later on he was Provincial Secretary in the Norquay administration, a post which he exchanged two years after for the portfolio of Minister of Agriculture.

Hon. J. Royal.

Fifteen years younger was the Hon. Jos. Royal, another member of the little group due to the foresight of Mgr. Taché. Royal was a writer and a journalist. Arrived in Manitoba in the course of 1870, he founded the following year "Le Métis," which was ultimately to become "Le Manitoba." He had been elected a member of the first Legislature in Manitoba. In 1871 he became its Speaker, and next filled the positions of Provincial Secretary and of Attorney-General. He was the author of the law which created the University of Manitoba, of which he was named the first vice-chancellor. It was also to him that was due the first school law of the new province, and he became the first Superintendent of its schools. In 1883 he was called to the post of Lieut. Governor of the Northwest Territories, which had just been granted a larger degree of autonomy.

Hon. A. Larivière.

To the above mentioned prominent Catholic laymen in the political arena may be added the Hon. Alphonse A. C. Larivière, who reached Manitoba in the course of the same year 1870, and was successively Superintendent of Catholic schools, a member of the Council of the University of Manitoba several times a member of the Legislative Assembly, Provincial Secretary (1881), Minister of Agriculture (1883) and Provincial Treasurer (1886). In 1889 he entered the federal arena, and was then elected to the Commons of Canada, to which he was afterwards returned in three successive elections. He was last year appointed to the senate, in place of the late Senator Chevrier.

J. McKay and Sen. Bernier.

Nor should we forget in this roll of honor a native son of Manitoba, the Hon. James

McKay who, having left Presbyterianism for Catholicism, rendered valuable services to the country by negotiating treaties with various bands of Indians. He attained in 1874 the post of President of the Council in the provincial government. Mr. McKay was a wealthy man and a warm friend of Archbishop Taché.

Sen. Chevrier had replaced in the upper chamber of Canada a militant Catholic, Senator Thomas A. Bernier, who had settled in this country in April 1880. Bernier had occupied the post of Superintendent of Education to the time of the passing of the nefarious laws of 1890, which deprived Catholics of the rights guaranteed them by the Constitution. He was the first reeve of St. Boniface and filled six years that position as well as some other official charges until October, 1892, when he was appointed to the senate of Canada. A man of strong convictions, Sen. Bernier never let pass by an opportunity of pointing out the wrong done his coreligionists by the politicians of the Greenway clique, and he died in 1908, respected by all for his fearlessness and devotion to the cause of the oppressed.

Various Judges.

On a less troubled plane were two other good Catholic laymen, Judges Betournay, Prendergast and Prud'homme, of whom only the first has disappeared from the scene of this world. Mr. Louis Betournay had been in the East in partnership with Sir George Cartier. In November, 1872, he was sent to Manitoba in the capacity of judge of the Supreme Court, post which he filled to the day of his death (Nov. 30, 1879).

Of Judges Prendergast and Prud'homme little needs be said. They are too well known to require more than a passing notice. After a short political career, the former became in succession judge of the County Court of Winnipeg, judge of the Supreme Court of the Northwest Territories and puisne judge of the King's Bench of Manitoba. The latter like mentioned laymen, whose public lives may be said to have belonged to the history of the West, were excellent Catholics. We do not fear contradiction when we assert that no denomination in this country can point to such a bevy of upright and able men for the same period of time.

Deegan, Barrett and Beck

Our list would not be complete without the mention of at least three names which represent as many well deserving personalities likewise of our own times. Mr. T. D. Deegan has always been prominent in Catholic Church circles and in fraternal societies. He was chiefly instrumental in founding the Catholic Club of Winnipeg, an institution which has



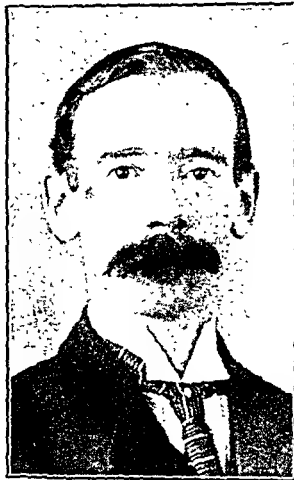
MR. P. J. HENRY, Winnipeg.

rendered such signal service to the Catholic cause. Mr. Deegan devoted much of his time to the club and was instrumental in tidying up passed through the turmoil of political life, but has felt more at home on the Bench

and in the privacy of his office, whence he has sent out to the lovers of historical lore those numerous essays on the origins of this country which have conquered for him a seat in the Royal Society of Canada.

Lieut. Governors.

It still more serene regions did Lieut. Governor Cauchon and Forget exercise their functions. The former was Lieut. Governor of Manitoba from 1877 to 1882, after having been a politician of note in the East. The public career of the latter, on the contrary, had the West



MR. M. J. KIMBALL, Winnipeg.

for its exclusive theater. At Battleford and Regina he had occupied various positions of trust when, with the formation of the Saskatchewan as a distinct province of the Dominion in 1905, he became its first Lieut. Governor. He did not relinquish that post till 1910, and was then appointed to the senate.

With one possible exception, all of the above over many a financial fox which had it not been for his devotion would have proved the undoing of the club. When the Knights of Columbus were established in Winnipeg Mr. Deegan's worth was soon recognized by them and he was elected First Grand Knight of the Council. He is still an active member and

today holds the highest office in the gift of Western Knights, that of State Deputy of Manitoba and Saskatchewan. Dr. J. K. Barrett did yeoman service to the cause of Christian education by his writings in the Northwest Review, when he edited it some time after the brutal confiscation of our school rights, and whose public career was recently appreciated in the columns of the Northwest Review. Judge N. D. Beck, who was also at one time in charge of the Northwest Review, is the son of an Anglican clergyman, but became a Catholic in 1883. He successfully practiced law at Peterboro, Winnipeg, Calgary and Edmonton. In 1891 he was appointed Crown Prosecutor for the district of Edmonton, as well as city solicitor and chairman of the Board of Catholic School Commissioners. In September, 1907, he became a puisne judge of the Supreme Court of Alberta. He is today vice-chancellor of the University of that province and fills several civic positions. Few men are more universally respected in the Far West than Judge Beck.

Hon. W. Turgeon.

Nor should we forget the Hon. W. T. A. Turgeon, whose great popularity in the neighboring province has become so evident by his triumphant return at the head of the polls. A native of New Brunswick, of Acadian French descent, Mr. Turgeon is by profession a lawyer. After having graduated at Laval University, he married and came West, becoming in 1904 Crown Prosecutor for the Saskatchewan judicial district. He then practiced his profession at Prince Albert and was repeatedly elected to the Provincial Legislature. Ever since 1907 he has been Attorney General of Saskatchewan, and has constantly shown himself able, fair and just in the discharge of his official duties.

In Modern British Columbia.

We will now close this forcedly incomplete enumeration by pointing out a few laymen who have been, in distant British Columbia, an honor as much to their Church as to their adoptive or native province. Three of them were converts to the Catholic Church, namely the Honrs. Alexander and Theodore Davie, as well as the late Judge McCreight, while another, Mr. Justice Murphy, is one of the most illustrious of that new country's native sons.

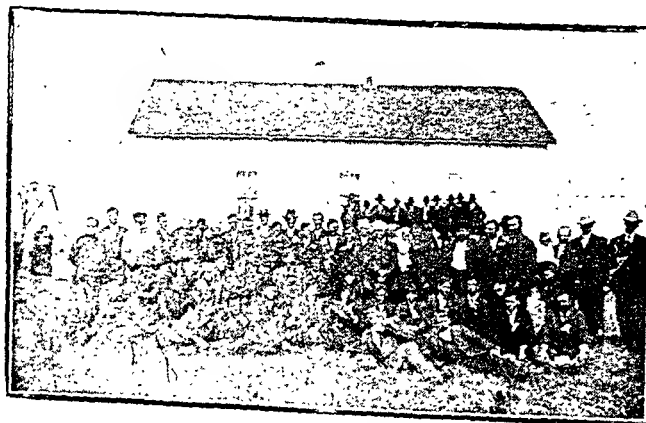
Both of the Davie brothers were prominent lawyers in the eighties, and they succeeded each other at the head of affairs in the Pacific province. The younger, Theodore, furthermore became the respected Chief Justice of the

same. Justice McCreight was a judge of the Supreme Court when he became blessed with the ineffable boon of the true faith. He had a long political career, yet was withal a most religious and exemplary man. He had previously supported an Anglican mission; with his conversion he transferred his benefactions to the representatives of his new faith, and died several years later after having edified everyone by the regularity of his conduct.



T. J. LANGFORD, Winnipeg.

Mr. Denis Murphy is still in the prime of life. After a brilliant course at the University of Ottawa, he was admitted to the bar, where he was most successful. Then for a short time he dabbled in politics, was elected to the Legislative Assembly of his native province, was nine days a minister of the Crown, and returned to the practice of his profession. In November, 1908, he was appointed judge of the Supreme Court, and has since been a Royal Commissioner to investigate the Chinese immigration irregularities on the Pacific Coast. One of his brothers, James, was also at one time a member of the Legislative Assembly at Victoria.



CONGREGATION AT ALLAN, SASK.

SKETCHES OF PROMINENT CITIZENS, PUBLIC OFFICIALS, BUSINESS AND PROFESSIONAL FIRMS

HON. DOUGLAS C. CAMERON

Having long resided in this western country, a pioneer in fact, and a leader in many financial and industrial enterprises, it was a well merited honor that Mr. Cameron received when he was named for the high and important office of Lieutenant-Governor of Manitoba in 1911, as the successor to the Hon. Sir D. H. McMillan.

From the time that the Province of Manitoba was originally created in 1870, down to the present time, there have been a total of eight individuals who have held the position of lieutenant-governor, and of these there are few who have attained greater distinction in the history of the Canadian west than the present incumbent, the Hon. Douglas Colin Cameron.

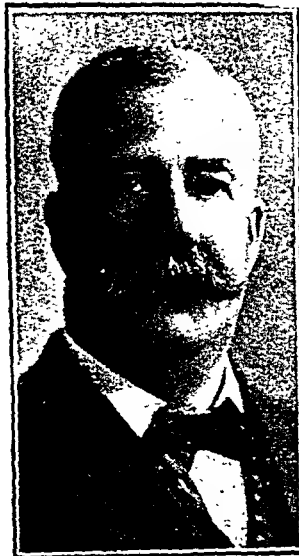
He was born in Prescott county, Ontario, on June 5, 1854, a son of Scotch parentage, and received his early education at the High school of Vankleek Hill, Ontario. In 1871, the future lieutenant-governor began life as a farmer in his native province, and to this occupation he devoted all of his energies until 1880, when he came to Winnipeg. For the first three years Mr. Cameron devoted his time to a variety of pursuits, but in the fall of 1883 branched out in the lumber business under the firm name of Cameron and Company. A little later on it was changed to Cameron and Kennedy, and in 1892 the business was incorporated as the Ontario and Western Lumber Company. This in turn became known as the



D. C. CAMERON
Lieutenant-Governor of Manitoba.

Rat Portage Lumber Company, the largest enterprise of the kind in Winnipeg today, and one which is known from one end of the Dominion to the other. Mr. Cameron has been manager of this company since 1892, and its president since 1894, so to him may be attributed no small measure of its success. Aside from his extensive lumber interests, Mr. Cameron is also president of the Maple Leaf Flour Mills, a director of the Northern Crown Bank, a director of the Manitoba Bridge and Iron Company, and of the Gas Traction Company—all of which interests have played such an important part in the growth and development of this western country.

While Lieutenant-Governor Cameron has never aspired to any political office or sought political preferment, he has for years been identified as a member of the Liberal party. He is an honored member of the Manitoba and St. Charles Country Clubs, and above all a splendid type of the self-made man—one who has risen to his present position in private and public life by persistent, well-directed efforts. In his position at the head of government affairs, Lieutenant-Governor Cameron's every official act has met with the hearty approval of all the people, and it has been repeatedly demonstrated that he is pre-eminently the right man in the right place.



SIR RODMOND P. ROBLIN,
Premier of Manitoba.

HON. COLIN H. CAMPBELL, K.C., F.R.C.I.

Among the distinguished executive officers of the provincial government there are few who occupy a more prominent position in the public eye than the Hon. Colin H. Campbell, K.C., F.R.C.I., who at present holds the important position of minister of public works, and who for eleven years prior to 1911 has been the able and efficient attorney-general for the province. Mr. Campbell was born on Christmas Day, 1859, at Burlington, Ontario, and after a course in the public schools took up the study of law at the Toronto Law School, being called to the bar of Ontario in 1881. One year later he moved west to Manitoba, where he was likewise received as a barrister. In 1896 he was also admitted to the bars of Alberta and Saskatchewan, so that throughout the western part of the Dominion there are few better known lawyers than the Hon. Colin H. Campbell. In 1893 he made the race for a seat in the House of Commons as a Conservative, but was defeated. Six years later, however, when he came up as a candidate for the Manitoba Legislative Assembly he won out quite handsily. On January 10, 1900, he was appointed a member of the executive council of Manitoba without portfolio. That was when Hon. H. J. Macdonald became premier. He also accepted the office of attorney-general on October 9, 1900. He was re-elected on October 27 of the same year and again in 1903 and 1907, representing the constituency of Morris. On October 29, 1908, Mr. Campbell accepted the same position of attorney-general under Premier Roblin, and held the same continuously until last year, when he was made minister of public works. In private life Mr. Campbell is a member of the well known legal firm of Campbell, Pitblado, Hoskin and Brundage, with offices in this city in the Farmer building. He is also a prominent club man, being identified with the Manitoba, Adanac, St. Charles Country, Albany, and Grosvenor Clubs, and in all professional, political or social circles is universally regarded as one of the foremost men of the day in Western Canada. In the public offices he has held, Mr. Campbell has proven a tower of strength to the Conservative party, but aside from his political affiliations has ever been a loyal supporter of every movement which would tend to advance the cause of the great west and Manitoba and Winnipeg in particular.

JOSEPH BERNIER, M.A., M.L.A.

Inasmuch as the members of the legal profession have such an important part to play in the interpretation and the enforcement of the laws, it is eminently fitting that a goodly percent of the seats in the Manitoba legislative assembly should be filled by men from this walk in life. One of the most capable and experienced legislators in the province is none other than Mr. Joseph Bernier the Conservative member for St. Boniface who is a member of the law firm of Bernier, Blackwood & Bernier, with offices at Suite 401, Somerset block. That Mr. Bernier is no amateur in the law making business is best illustrated by the fact that he has been four times elected for St. Boniface in succession, the first time in 1901, and again in 1903, 1907 and 1910. Being a fluent speaker, a man of deep learning and one who keeps in close touch with the conditions in all parts of the province, Mr. Bernier has proven a most useful and influential member and has been accorded many honors in the way of important committee appointments. Mr. Bernier was born at St. Jean d'Iberville, Quebec, on August 16, 1874, a son of the late Senator Thomas A. Bernier, who was for years a prominent figure in the Dominion government at Ottawa. He was educated at St. Boniface College and at Mani-



JOSEPH BERNIER, M.A., M.L.A.

toba University, and began practising law here in Winnipeg in 1897. In his professional as well as in political life, Mr. Bernier has been wonderfully successful, and today ranks as one of the foremost barristers and solicitors of the city. He is a member of the Adanac and Commercial Club and is held in the highest regard by a wide circle of intimate friends and acquaintances, both in Winnipeg and St. Boniface, the city where he resides.

S. HART GREEN, B.C.L., M.L.A.

One of the youngest, but at the same time one of the most talented members of the legislative assembly of Manitoba is Mr. S. Hart Green, B.C.L., M.L.A., who was elected for North Winnipeg at the general election in 1910. Mr. Green is on the minority side of the house—one of the thirteen Liberals to be found in this body—but by both parties he is highly respected because of the deep interest he has taken in legislative matters and his desire to further all legislation which will be for the general welfare of the province. Mr. Green is a capable speaker, and is frequently heard in earnest debate on the floor of the assembly.

Mr. Green was born at St. John, New Brunswick, on October 23, 1855, and received his education at King's College, Nova Scotia. He was called to the bar of New Brunswick and began practising law at St. John in 1903. Realizing that the west offered more opportunities to the young barrister than the east, he came to Winnipeg in 1907 and not long afterwards became associated with Mr. Chapman in the law, the firm being Chapman & Green, with offices at 1010 McArthur building. In professional, political and social circles Mr. Green is held in the highest esteem, he having proven a welcome addition to the citizens of this western metropolis, and one who seems destined for further honor at the hands of the people.

NIKOLAUS CHEVALIER DE JURYSTOWSKI

Of the respective nationalities which are daily pouring Western Canada none make better citizens, more intelligent or more thrifty in their several industries or commercial pursuits than the Austrians and the Hungarians. That element has grown in importance and in numbers, and their interests here are rightfully deemed worthy of official recognition and diplomatic representation on the part of the Austro-Hungarian government. In June, 1913, the Hon. Nikolaus Chevalier de Jurystowski, formerly appointed at the legation of Austria-Hungary in Montenegro, was appointed Imperial and Royal Austro-Hungarian Consul at Winnipeg. He as a distinguished Pole, and ranks high in government circles in his own country. His office—the Austro-Hungarian consulate, is in the Keewarden building, 138 Portage avenue east. He is assisted in his official duties by Mr. Reininghans and several clerks. He is well received by Winnipeg, and his representation here gives general satisfaction to his people in the city and those dispersed among the industries of the west.

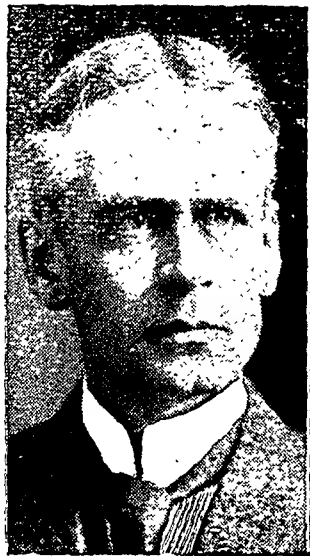
LENDRUM McMEANS, K.C., M.L.A.

The member for South Winnipeg in the Manitoba Legislative Assembly is Lendrum McMeans, K.C., who was chosen at the election in 1910, being a candidate on the Conservative ticket. Inasmuch as Mr. McMeans has resided in Winnipeg for thirty years, and is one of the most capable barristers in the city, his selection for this important office was a worthy tribute to his ability, for a man who excels in the interpretation and enforcement of the laws can generally be relied upon to give good advice in the making of these measures. Mr. McMeans was born at Brantford, Ontario, on July 30, 1859, and was articled to the late Mr. Justice Rose, then of the firm of Rose, Macdonald and Merritt, of Toronto, where he received the education and training which fitted him for the legal profession. In 1882 he came to Winnipeg, was called to the Manitoba bar, and at once began the practice which he has actively followed with great success ever since. That he possesses a wide knowledge of the law in all its branches, and particularly those laws pertaining to Manitoba is best evidenced by the fact that Mr. McMeans was chosen some years ago as one of the commissioners to revise the statutes of this province. He occupies offices in the Bank of Nova Scotia building on Portage avenue, and aside from his large practice in a professional way has many extensive financial interests in Winnipeg, being president of the First National Realty Company, vice-president of the Sovereign Life Assurance Company, and the owner of much valuable property in this city. He is a member of the Manitoba, Adair and St. Charles Country Clubs, and equally prominent in social as well as professional and political circles. Mr. McMeans resides on Assiniboine avenue, Armstrong's Point, the exclusive residential section of Winnipeg.

MAYOR RICHARD D. WAUGH

Mayor Waugh is proving that all the nice things that are said about a candidate for an exalted office can sometimes come true. He is demonstrating that not only has he the desire to carry out pledges, but he has the will as well and his friends confidently expect that his term of office will be a memorable one in the history of the city. Richard Dean Waugh

was born in Melrose, Scotland, and came out to Winnipeg in 1882. He began his business life with the firm of Glass and Glass, barristers, and afterwards went into the real estate business in partnership with Mr. Beattie. He secured his first taste of public life in 1904 when he became a member of the parks board, of which he was afterwards president. In connection with this board he did good work, introducing a policy of progressiveness which is very much appreciated at the present time. Retiring from the parks commission in 1909 he ran for the board of control and was elected. He sat as a controller for three years and was elected mayor last December. Mr. Waugh's ambitions obviously lean to the better side of civic life. For instance, he has been chairman of the playgrounds commission since its inception, and the programme that this organization has carried out was of his planning. Then he has been an enthusiast and a practical visionary on the matter of good roads, superior wharfage accommodation, and the beautification of the city. Mr. Waugh is a great sportsman, curling, in Winnipeg, owing very much to his support. His services in this connection won for him the honored position of president of the Manitoba branch of the Royal Caledonian Curling Society, of which he is now an honorary member. In business life he is noted for the work he has contributed to the Winnipeg Real Estate Exchange, one of the most useful institutions here. Mayor Waugh's club is the Travellers', and he resides at 1398 Portage avenue.



W. SANFORD EVANS,
Ex-Mayor of Winnipeg, Man.

PETER C. MCINTYRE

Seldom have superior intelligence, high ideals and keen business acumen been combined to better advantage than by Mr. Peter C. McIntyre, the well known and respected postmaster of Winnipeg. Mr. McIntyre has occupied his exalted and important office for over eleven years, and under his supervision has been able to take the fullest advantage of that great era of advancement which has marked the recent history of the Canadian west. Mr. McIntyre was born in Lanark county, Ontario, on February 5, 1854, and was educated at the public schools and collegiate institute of Perth, its county town. He began life by teaching public school from 1872 till 1880, and came to Winnipeg in 1878. He went into the printing business here and became one of the leading figures in the city. He got his first taste of public life as a member of the school board of Winnipeg from 1882 to 1891, the splendid work he contributed while connected with this important organization being one of the reasons which lead his fellow citizens in North Winnipeg to invite him to run for the seat of that district in the Manitoba legislature in 1892. He complied with their request and was elected, sitting until 1900, when he was appointed postmaster of this

city by the Dominion Government. To his care has been left the difficult trusts of improving the delivery service, the organization of a number of new sub-stations, and the regulation of the manifold affairs of the postoffice here, the importance of which can be seen when it is mentioned that last year its revenue totalled over 1,000,000, while a corps of over 100 letter carriers is employed throughout the service in Winnipeg. Mr. McIntyre has also achieved fame in the financial field, being a vice-president of the Home Investment and Savings Association and a director of the Great West Life Insurance Company and the Standard Trusts Company. He is a member of the Manitoba, Canadian and St. Charles County Clubs.

ALDERMAN ARTHUR L. BOND

Business, rather than pride of office, politics or pleasure, seems to be the pervading spirit in the city council chamber, viewing that assembly from the standpoint of its personality; for almost without exception, men of experience and praiseworthy achievement in business affairs or professional work have been chosen and no exception to the rule has appeared from the election and re-election of aldermen last December. One of these gentlemen to whom this observation is pertinent and appropriate is Alderman Arthur L. Bond of Ward 1, and in business, of the firm of Berry & Bond, real estate and financial agents, 325 Main street. Mr. Bond was born in Grey County, Ontario, April 4, 1870, and educated in the public schools. He came west in 1892; to Winnipeg in 1893. He was employed with the C.N.R. at Dauphin, Man., in 1896. For some years following he was engaged in business at Dauphin; thence coming to Winnipeg, he engaged in the real estate business, and has been a successful agent, dealer and investor, and particularly so in placing successful investments for a large and influential clientele. Mr. Bond is a member of the I.O.O.F. and the Loyal Orange Lodge. He is a Liberal. This is his first election. He lives at 163 Florence avenue, Fort Rouge, Winnipeg.

WILLIAM H. E. EVANSON

Winnipeg is fruitful of opportunity to men of education and business training for positions of responsibility and financial trust. These conditions are exemplified in the career of many of the public officers who are among the latter-day settlers in this city. A notable instance is in the person of William H. E. Evanson, comptroller of the city. He was born in Prescott, Ont., January 31, 1866, and educated in that city. He began his career as a clerk for the St. Lawrence and Ontario Railway Company, at Prescott, in 1881. He came to Winnipeg in 1903, and was appointed comptroller in 1907. He is also treasurer of the Winnipeg Industrial Exhibition; also secretary and treasurer of the Manitoba Fishing and Hunting Club. He is a member of the Commercial Travellers' Club and is prominent in the orders of Masons and Odd Fellows.

WALTER F. TALLMAN

Prominent in the business and official affairs of Winnipeg for the past ten years, it is unnecessary to inform the reader that Walter F. Tallman is the efficient street commissioner of the city. The importance of the position and that of the man serving in it is best appreciated by those who realize that one of the first critical observations made by visitors to a city concerns the condition of the streets. The larger part of such responsibility rests upon the shoulders of the street commissioner, and a great deal is required of him in the way of persistent work and wise supervision. In these respects Mr. Tallman has served so well that he has been continued in office without complaint or desire for change. Mr. Tallman was born in Lincoln county, Ontario, December 23, 1856. He was educated in the Beamsville public schools and began his career as a manufacturer at Beamsville, Ont., in 1882. He came to Winnipeg in 1902, and readily became well known in fraternal and sporting circles. He is a member of the Travellers' Club and the Manitoba Fishing and Hunting Club. He is a Mason and an Oddfellow, is fond of curling, and

takes a live interest in all events of the turf. He served with the garrison artillery at St. Catharines, Ont., in 1882. He was appointed to the position of street commissioner of Winnipeg about five years ago. He is now at the age of vigorous manhood and in the prime of life, highly esteemed in the community, and has many friends. He maintains his office at the city hall.

DONALD MACPHERSON

While Winnipeg has long been regarded as one of the most law abiding municipalities of the Canadian west, this prestige has been due not a little to the finely equipped police department, which for years has been so instrumental in the enforcement of law and order and in the protection of the lives and property of her residents. Winnipeg's police force numbers a total of 215 men in all departments, and in point of efficiency will compare very favor-



DONALD MACPHERSON,
Chief of Police.

ably with any similar body on the American continent. At the head of this superior organization is Chief Donald Macpherson, who succeeded ex-Chief J. C. McRae at the first of the present year. Mr. Macpherson, as might be inferred from the name, is of Scotch birth, but for a considerable number of years has lived in the west, the greater part of the time in Manitoba, and for the past nine years has been connected with the Winnipeg police department in various capacities. Starting in as a patrolman, Chief Macpherson gradually worked his way up the ladder by faithful attention to duty, being promoted from time to time in recognition of his good work, so that when the time arrived for him to accept the post he now occupies he was in the fullest manner equipped to assume all of the numerous responsibilities which fall on his shoulders. During the few months that he has been directing the work of the police department he has clearly demonstrated to all that he is certainly the right man in the right place, and the record he is making is one which any police official might well feel proud. Mr. Macpherson makes his headquarters at the central station, corner of Rupert avenue and Louise street, and takes an active part in all of the important work which falls to his department to perform. He is highly esteemed in social as well as professional circles, a fearless officer and a highly respected citizen of the community.

JOHN E. BUCHANAN

It is well known in all the municipalities of Canada that Winnipeg has a complete fire department—a model fire department, and the fact goes with that statement that it has a model chief—John E. Buchanan, who is known all over the country as a man of character, courage and thorough knowledge of every detail in the facilities, the organized forces and

the methods to be employed in the serious work of fighting fire. The Winnipeg fire department consists of one chief of department, two assistant chiefs, one master mechanic, one secretary, one stenographer, twelve captains, eleven lieutenants, six engineers six assistant engineers 121 firemen, making a total of 162 officers and men. Of steam, electrical and chemical machinery the equipment is ample and excellent. John E. Buchanan was born in Montreal, Quebec, in 1862. He was educated in the Montreal high school and began business life in that city as a druggist, 1878. He came to Winnipeg in 1882. He has been in the fire department here for over twenty years; is chairman of the Firemen's Benevolent Association and president of the Western Canada Fire Chief's Association. Mr. Buchanan served as sergeant with the Sixth Fusiliers at Montreal. He is a member of the Commercial Travellers' Club; he is a Mason, a member of the A.O.U.W. and C.O.F. He is interested in all athletic sports, and in religious faith he is a Presbyterian. His office is at No. 1 fire station, corner Albert and Bannatyne streets. Mr. Buchanan is well known personally here, as elsewhere in Western Canada, and has hosts of friends and admirers.

N. T. MacMILLAN

A typical example of the progressive business man who adapts himself to new circumstances and environment and who has built up for himself an enviable business in real estate, loans and insurance. A business which in the short space of ten years ranks today among the leading concerns of its kind in Western Canada.

Mr. MacMillan arrived in Winnipeg in 1902. The year following his advent to Winnipeg he was the senior partner in the firm of MacMillan and Vollans which was organized in 1903. Nine years later the senior partner took over the whole business and dating from February 1st, 1912 the firm was known as The N. T. MacMillan Company, Limited.

Mr. MacMillan was soon recognized by Winnipeg business men as a progressive in every sense of the word and he soon forged to the front. The man of business is measured by his success and Mr. MacMillan has indeed been eminently successful. Those who were most interested in the advancement of Winnipeg realized Mr. MacMillan's value and he was elected to the presidency of the Winnipeg Industrial Bureau twice in succession for the years 1908 and 1909. He is today still very active in all that appertains to the work of the Bureau and may be termed one of Winnipeg's most determined "boosters."

He has done much to build up Winnipeg in many ways most of all however by his square dealing in real estate, a business which offers



N. T. MacMILLAN.

so much to the unscrupulous. To bear the MacMillan stamp of approval is a guarantee of good faith, an honest investment and a fair deal.

Among the many offices he holds with thriving concerns are numbered the Presidency of the Inland Mortgage Corporation, a similar post with the City Securities Company, a

directorship of the Prudential Insurance Company as well as of the Trustee Company of Winnipeg. Mr. MacMillan is likewise the owner of the Security Warehouse Company's building as well as being secretary treasurer of the concern. He owns the magnificent Casa Loma block one of the last things in apartment blocks built in Winnipeg and last but not least he is Chairman of the Physical Plan Committee, of the City Planning Commission.

To thus force ones way to success and semi-public office in a short ten years is an ample proof of ability and integrity. The foundation of honesty can only be kept when once built by a continuation of such a policy.

The N. T. MacMillan Company, Ltd., has offices at 301 to 305 in the McArthur building which houses the greater part of the best of Winnipeg's representative business men who have not erected their own offices.

C. W. O. LANE



C. W. O. LANE

In his calling as agent, representing a number of British and Canadian companies, in various departments of insurance, Mr. C. W. O. Lane divides his time between writing policies of insurance and buying and selling real estate. His many insurance features, however, being the more engaging part, he devotes his spare hours, incidentally, to the real estate trade, and finds in this line of business the opportunities and ways of improving the time and adding to his fortunes. He does business as a real estate agent and an insurance broker. Mr. Lane came from England twenty-two years ago, and was connected for many years with the Vulcan Iron Works, Limited, and went into the insurance business for himself about two years ago. He has good offices at 289 Garry street, and employs two clerks. He is an experienced insurance man and writes policies in a number of British and Canadian companies, representing fire insurance, life insurance, accident insurance, employers' liability insurance and other kinds of protection. He has the Winnipeg Agency for the British and Canadian Underwriters and the Westchester Fire Insurance Company. Mr. Lane has become well known among the members of the insurance fraternity and the people generally of Winnipeg, and is well received and much esteemed as a gentleman of personal excellence and a business man of influence and capacity. He is a skillful insurance solicitor and more than ordinarily effective in gaining business. He has informed himself on the real estate situation, and is a good salesman of houses and lots, making a specialty of handling properties for owners, while quite successful in finding investment clients and in locating good investments for them. In his two departments he does a prosperous business.

THOMAS KELLY

Thomas Kelly is identified with more of the large Winnipeg buildings than any other contractor in the city and many are the landmarks which stand as monuments to the success of his firm, Thomas Kelly and Sons.

Mr. Kelly is an Irish-American, if a sojourn in the United States permits of the adding of American to his name. He was however, born in Ireland in 1855. He emigrated to the United States in 1864 and went to school in New York State.

In 1878 the west called to him and he came to Winnipeg and went into business that same year as the head of the contracting firm of Kelly Brothers. After five years of more or less success under his management the firm took in another partner and became Kelly Bros. & Company. In the year 1903 the Manitoba Construction Company, Limited, was formed and Thomas Kelly was made president of it. In 1905 Kelly Bros.-Motchell, Limited was organized and of this also, his ability warranted his becoming president and general manager. Finally, in 1908, this firm went out of business and Mr. Kelly brought the present firm into existence under the title of Thomas Kelly and Sons.

A glance at the boards outside many of the buildings in the course of erection read that title, for the firm is very active today.

Some of the finest buildings in the city were built by Thomas Kelly who was always a practical man and who, himself, spent much of his time supervising the work. When one glances at such buildings as the handsome Post Office, the Grain Exchange Building, the Free Press Building, the Bank of Toronto



THOMAS KELLY.

Building, the Imperial Bank Building, the Bank of Nova Scotia Building, the C.P.R. and C.N.R. shops, all of Winnipeg, one gets an idea of the class of work done by Mr. Kelly.

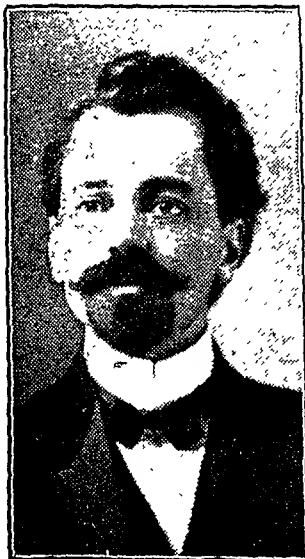
Nor has his work been confined to Winnipeg as the handsome Canadian Bank of Commerce building and the Post Office building in Vancouver, B.C., will show, as well as the beautiful C.N.R. Hotel and Depot at Brandon, and many others. At present his firm is erecting the Agricultural College buildings at St. Vital for the Provincial Government. Across the Red and Assiniboine rivers will also be found specimens of his work in the sub structures, several of which are due to his efforts.

He has unbounded faith in Winnipeg and takes a keen interest in all that goes towards the making of it the leading city in the west of Canada. He is a big man physically and mentally and one who himself has learned his business by the hardest route, experience and practical experience at that. He is at present Chairman of the Winnipeg Master Builders Association, and a member of the Winnipeg Builders Exchange. He is also President of the Manitoba Quarries, Limited, with quarries at Airdale, Stony Mountain, Stonewall and Gunton.

Mr. Kelly was married to Miss Margaret Corbett in 1882 and is the father of six sons and one daughter.

He is a familiar figure about the streets of Winnipeg and has many an anecdote of the old days in Winnipeg just after he arrived. He foresaw its advantages and was willing to put up with a great deal for the day to arrive when he could point to the city of today and say, "I told you so."

DR. F. LACHANCE.



DR. F. LACHANCE

Dr. F. Lachance after only a few years practice in Manitoba is one of the most eminent members of the medical profession. It is the legitimate reward of many years' struggle to secure the best preparation for his life's work, his studies having even taken him to Europe. A native of this country he rapidly became popular upon his return and he has occupied posts of honor in nearly all the French speaking societies of St. Boniface, as well as a seat

in the Municipal Council of that city. He is now Medical Superintendent of the St. Boniface Hospital, while attending to his private practices. He is looked upon as one of the most skilled among the younger generation of surgeons.

An Opportunity for Young Men and Young Women

Winnipeg is noted for its excellent educational institutions, and among them we must include the "Success Business College" located on the corner of Portage avenue and Edmonton street, Winnipeg, midway between the business and residential sections of the city. The college premises are without exception the finest in Canada; the different rooms are large, well-lighted and well-ventilated. The courses of study include, Shorthand, Typewriting, Book-keeping, Commercial Arithmetic, Commercial Law, Banking, Penmanship, Spelling, Correspondence, and English. Examinations are held every month and graduates receive the handsome diploma issued by the college.

The popularity of the "Success College" is shown by the number of students annually enrolled. During the first year the enrollment was 315, last year 570, and during the year just passed 840.

The college absolutely guarantees positions to all students passing the final examination.

We know of no calling at the present time which affords such excellent opportunities for progressive young men and young women. We know personally of numerous cases where young people have accepted positions at from \$8.00 to \$15.00 per year. The demand is increasing each year. Right now in Winnipeg it

is absolutely impossible to secure a stenographer. The demand is so great that there is plenty of work at good salaries for all.

We would strongly advise any young people, who are contemplating taking a course in Shorthand or Book-keeping, to write to "The Success Business College," Winnipeg, for more complete information. The large free catalogue issued by the college gives full particulars.

MAJESTIC CAFE

Regular meals and short orders at moderate prices is the plan upon which the Majestic Cafe, at 375 Portage avenue, is conducted. Charles and Joseph Pusateri, brothers and natives of Italy, are the proprietors. It does not follow that this is necessarily an Italian restaurant, but it can be assured that the visitor will be treated to excellent viands and especially prepared dishes in the appetizing style of genuine Italian cooking and serving. The Pusateri brothers are young men, practical and well trained in the arts of restaurant keeping, in courteous and accommodating dining room service, and in the culinary arts. They established the Majestic three years ago, and have made it a popular resort, as a restaurant in first, but for other attractions, as well. In connection is a neatly displayed confectionery, and that is an attractive part; a stand for tobacco, cigars and cigarettes, and another popular feature affording all the effervescent delights of the soda fountain—hot drinks in winter and cooling beverages in summer. Altogether the Majestic Cafe is a place of many good things, and is attractive and pleasing to all classes of people. The restaurant does a prosperous business and in their several departments the Pusateri brothers have made a fine success.

AIME BENARD

A big man is Mr. Aime Benard, physically and otherwise. At first sight of him a judge of human nature will detect a frame and mind that were made to win in the battles of life. Those who have had the pleasure of closer acquaintance know that appearances are not deceitful. His energy, his pluck, his indomitable optimism and his broad outlook of life and business are appreciated by all those who have worked with him. Often they have benefited by his efforts and have been encouraged by his own confidence. Whatever he undertakes to do in business or politics he does with a clear perception of the object which he wishes to attain, and he never falters on the way, nor is ever worried by doubts as to the outcome.

These characteristics which have placed him at the head of a fortune which would enable him to take rank in the millionaire class, and which have won for him an influential position in the community, were early displayed in his career. They were behind the impulse which brought him to Manitoba to grow up with the country.

Aime Benard was born in Henryville, Quebec, on the 21st of November, 1873. After following the district and normal schools of his native town he struck out for the West when he was hardly twenty years old. He saw Winnipeg and made up his mind that it was good enough for him. Yet those were not particularly bright years for Manitoba, and there were some darker years to come, when the whole continent was caught in a great crisis. But young Benard was not nervous, he was not restless and did not choose to waste his energy by travelling to escape the hard times. He saw into the future. He had decided to make Winnipeg his home, and he took all that was coming. Indeed, after a short time he showed his confidence in the ultimate greatness of the city by going into business on his own account, and he had the sound judgment to make business pay. As he began to accumulate money he again showed his confidence by investing it in real property in Winnipeg and the neighborhood. His faith was soon rewarded, things began to look brighter after a few years for the country. Those who had faltered in their faith soon returned. Finally the whole world awoke to the possibilities of Western Canada and there was a rush. Values went up accordingly. Mr. Benard's judgment had not deceived him. Now he was alive to every opportunity, ever ready to take his profits in a business deal, and he had no idea of retiring. His money was rapidly re-invested and kept busy developing land and bringing it before the public. His parcels of real estate are now scattered all around Manitoba, but for some years his work of love has been the improvement of a 5,000 acre farm which he owns, thirty miles west of Winnipeg, at Benard Siding



A PET ON BENARD FARM

on the C.N.R. and G.T.P. railways. He now has 2,500 acres under cultivation and 4,000 acres beautifully fenced, being painted red and white. The enumeration of the buildings on the home quarter section reads like the description of a village with its water works, blacksmith shop, and the most modern buildings and dependencies. There are also four more houses and stables at different places on the farm. Store, school, post office and railway station are within 500 yards of the main farm buildings. Mr. Benard has on this farm 200 head of cattle, 35 head of mules, 20 draft horses. Of the cattle 40 head are of the best Holstein and Ayrshire registered stock. And the 50 head of white Chester pigs and 30 head of sheep which he keeps are also thoroughbreds. 35 men are employed on his farm.

Since the picture shown on this page was taken there have been erected four other large buildings, among these a very finely equipped refrigerator house for the milk; cream and

meats. They now milk 160 cows and ship 2,000 pounds daily. The land under cultivation is 600 acres flax, 1,300 acres wheat, 300 acres oats, 250 barley, 60 acres in potatoes, 30 acres in turnips and 6 acres in sugarbeets. The garden is one of the finest in Western Canada.

Lately Mr. Benard, keeping in mind the advantage of attracting industries to the country, has sold 1,000 acres of this farm to the New Era Transit Company of Buffalo, N.Y. This company is erecting large works for the building of autobusses or street cars propelled by gasoline engines and several hundred men will be employed. They now have 100 men working on the hotel and it is nearly completed. The idea of a street car propelled by its own power is bound to create a revolution in cheap, rapid transit. Consequently the works will grow in proportion and Mr. Benard's favorite farm will soon be in sight of a thriving town.

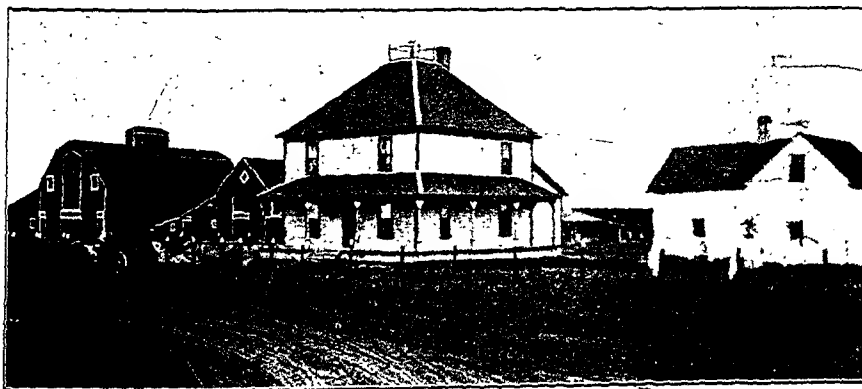
Mr. Benard has some fifty parcels of property, improved and unimproved, in town and country and having a wide range of value. He is also doing a large business as a financial agent.

Having acquired a fair share of this world's goods Mr. Benard, who had always taken a lively interest in politics decided in 1907 to run for the legislature. He won an easy victory over the then sitting member for Assiniboia. Again at the elections of 1910 he so badly defeated Mr. A. A. Bonnar, an eminent lawyer, that this gentleman lost his deposit. Mr. Benard's popularity is easily explained by the fact that he seeks election among the very people who have known him best for years and who have learned to appreciate his sterling qualities. In the legislature Mr. Benard has been, as in everything, a practical man and has worked with excellent results for his constituents. Being a warm personal friend of Sir Rodmond Roblin, his influence has been real and effective. Lately he was instrumental in obtaining from the government a grant of \$45,000 for asphaltting the road from the city limits to St. Charles.

Yet one of the youngest members of the legislature Mr. Benard has a long career of usefulness before him.

Mr. Benard was married to Marie Louise La Fleche, niece of Bishop La Fleche of Three Rivers, Quebec, in 1897, and has a son, Leon, 13 years old who is at present attending St. Boniface college, also a baby girl 19 months old.

He is now building a very handsome \$30,000 home and a garage at Armstrong Point, which is an indication that he intends to make the most of life.



BENARD FARM AT BENARD SIDING, C. N.R. AND G. T. P. RAILWAY.

TIGHT BINDING

J. A. SENECAI.

Joseph A. Senecal was born the 14th of November, 1841, in St. Marc, on Richelieu, Verchère county, P. Q., from a family of carpenters. He followed the primary school of his village till he was 14 and then did some farming up to 20 years. He then entered as companion to carpenters and from them, finding he had a natural tendency to architecture, avidly read all treatises which were so scarce at that time and could be reached only with great pains. Thence began that life of work and study which he is still pursuing in St. Boniface, though being 71 years of age.

Necessity forced him to go to business on his own account and he was 23 when he took his first contract, the construction of the chapel of the convent of the Sisters of the Holy Names of Jesus and Mary, at Beloeil, P. Q.

In 1869, in October, he wedded Marie P. Pepin from which union 6 children were born, two still alive and in Manitoba, George Senecal and Mrs. H. Cusson.

He left Beloeil for Montreal in 1874 and owned a prosperous sash and door factory up to the dreadful year of 1877, that of the still remembered financial crisis. The reports of the West were so good and the proposition that attractive, he decided to come here to

ways refused to run for any constituency, he was most active in political organization and it may safely be said that because of his numerous friends and the respect he commanded to all those who knew him and his great spirit of justice, he was many a time a factor of victory in provincial as well as federal victories.

Everyone remembers that opening of the C.P.R. caused a revolution in the commerce, and, with no surprise will we see J. A. Senecal go back to farming in 1884, up to 1887 when the Governor of the Hudson's Bay Co., called him to build a residence and some warehouses at Fort McLeod. In 1891 as his children did not show inclination to farming, he established himself at St. Boniface in the building trade, where his talents for architecture and construction soon were known the West over although his modesty kept to him the respect of his fellow citizens and the friendship of all those who came in touch with him.

In 1896 he was elected councillor for the city of St. Boniface and trustee on the School Board. In 1901 he was without opposition elected Mayor of St. Boniface, which honor he declined later because of bad health. For the 31 years he was in Manitoba he was School Trustee for 29 years and was also president of the Association St. Jean-Baptiste when they

Hospitals Built.

Two-thirds of St. Boniface Hospital, for Grey Nuns.

Two wings to St. Roch Hospital, for Grey Nuns.

Misericordia Hospital, for Sisters of Misericordia, Winnipeg.

General Hospital, for Grey Nuns, at Edmonton, Alta.

Misericordia Hospital, for Sisters of Misericordia, at Edmonton, Alta.

Two stories of Holy Ghost Hospital, for Grey Nuns, Calgary, Alta.

Orphans Home, for Sisters of Misericordia, St. Norbert, Man.

Convents.

Wing of St. Mary's Academy, Notre Dame East, Winnipeg, Man., and part of present St. Mary's Academy, Crescentwood, Winnipeg, both for Sisters of Jesus and Mary.

Convent St. Pierre, for Sisters of Jesus and Mary, at St. Pierre, Man.

Convent St. Jean-Baptiste, St. Jean-Baptiste, Man.

Convent Letellier, for Sisters Dame des Mission, at Letellier, Man.

Convent Brandon, for Sisters Dame des Mission, at Brandon, Man.

Convent St. Francis Xavier, at St. Francis Xavier, Man.

Convent St. Boniface, Sisters of Jesus and Mary.

The new St. Boniface convent and St. Joseph Academy now in course of construction for Sisters of Jesus and Mary at St. Boniface, Man.

Vicarial House for Oblate Fathers, at Edmonton, Alta.

St. Mary's Presbytery, for Oblate Fathers, at Winnipeg.

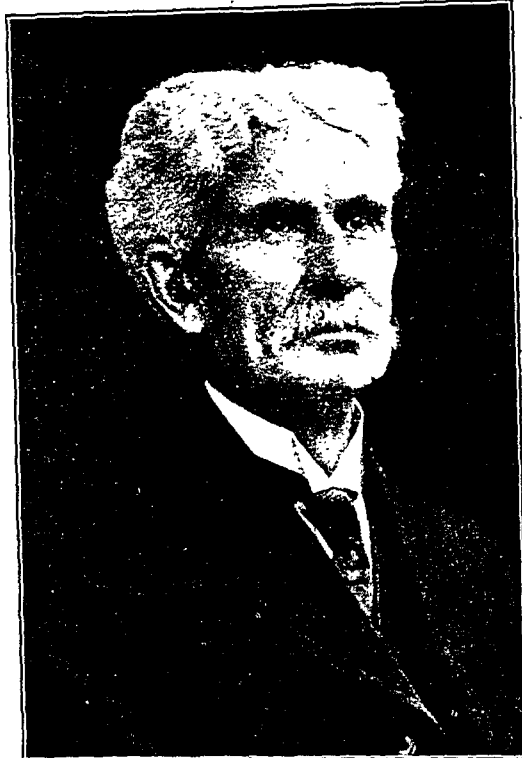
Normal School, for Manitoba Government, at St. Boniface, Man.

THE GLOBE SECURITIES COMPANY, LTD.
THE BRITISH CROWN MORTGAGE
CO. THE STERLING MORTGAGE
INVESTMENT COMPANY, LTD.

Among the prominent brokerage firms of the city, those specializing more particularly in the line of financial investments, may be mentioned The Globe Securities Company, Limited, whose offices are at suite 800-802 Sterling Bank building, on Portage avenue. This company, which is a close corporation, makes a specialty of financial investments of all kinds, including the buying and selling of real estate, loaning money on improved property, buying and selling stock in financial and industrial enterprises, and the like. The president and manager of this concern, as well as the one who founded it three years ago, is Mr. A. K. Butchart, who has been remarkably successful in his somewhat extensive operations on his own account, as well as for others. Within the past year Mr. Butchart has also formed and launched the Manitoba Permanent Loan Company which name has been changed to the British Crown Mortgage Company of Canada, a local financial concern of which he is the managing director, and which engages in the lending of money on real estate on first mortgage security only. Associated with Mr. Butchart in the company are Mr. J. T. Gordon, president of Gordon, Iroquois and Fares Company, who is president of the company; Mr. H. W. Hutchinson, Mr. A. L. Johnson, of the Ames Holden, McCready Company; Mr. E. A. Mott, of the Cockshutt Plow Company, president of the board of trade; Mr. Frank S. Nugent, a capitalist, and others.

Mr. Butchart has also recently formed the Sterling Mortgage Investment Company, of which he is the president, and among his partners are Mr. Mark Wells, Mr. J. W. A. Mackie and others. This company deals in agreements of sale, real estate, and is earning large dividends.

Mr. Butchart's many years' experience in the investment business, extending over nearly twenty years, and his intimate knowledge of the values and of what may be expected in the future, have well qualified him to direct the affairs of two such excellent companies.



J. A. SENECAI.

settle and arrived in Winnipeg in 1877, and went to Base St. Paul at 30 miles west of Winnipeg to try farming. There a few months after, he was elected school trustee and then secretary, soon after was made Judge of Peace for Marquette East, a charge which he held up to his departure.

Floods which occurred yearly by the raising of the Assiniboine River, he moved to St. François Xavier where he kept a prosperous general store for 11 years, this traffic with freighters for the far West which left every spring, being one of his most important branches of business. It is then that he was nominated Judge of Peace for the whole province, which charge he occupied till 1891. Also was elected préfet de la Municipalité at which post he stayed 4 years. He was of a progressive disposition and was member of the Agricultural Bureau till this institution was abolished. Though he al-

organized their mass celebration in 1901.

List of Buildings with which J. A. Senecal is identified:

Churches Built.

St. Boniface Cathedral, Manitoba.
Church of St. Anne des Chenes, Manitoba.
Church of the Holy Ghost, Winnipeg, Man.
Church of St. Francis Xavier, Manitoba.
Church of Gretna, Man.
Chapel of Misericordia Hospital, Winnipeg.

Churches Planned.

Church of St. Leon, Man.
Church of Rivière à-la-Pline, Ontario.
Church of Duck Lake, Sask.
Church of Wolsley, Sask.
Church of Wetsaskewin, Alta.
Church of Morinville, Alta.
Church of St. Ignace des Saultes, Alta.
Church of Milton, Dakota, U.S.A.

THE WHITE REALTY COMPANY.

Among the successful young men of affairs who have more than made good with their business enterprises in Winnipeg in recent years is Mr. A. J. White.

Mr. White came here from Calgary about six years ago and embarked in the real estate, loan and investment business, operating under the name of the White Realty Company. The company but recently moved into offices at 265 Notre Dame Avenue and everything points to a most successful business career. Real estate, loans and investments of all kinds are being



A. J. WHITE

handled to the best possible advantage of Mr. White's clients, and any business placed through this company will receive personal attention.

He is a man of energy, enterprise and splendid business ability. He is a prominent member of the Odd Fellows, and much esteemed in business and social circles of the city for his excellent capabilities.

TH. ODDSON & COMPANY

The profitable advantages of investment in Winnipeg real estate, when judiciously made and when such investments are made as a business matter and to be pursued as a business, is illustrated by the course which Mr. Th. Oddson started upon ten years ago. Since that time his investments have made him a wealthy man. He is one of the heavy realty holders in the city, all his early purchases being now first-class income properties. His more recent investments in suburban properties are now coming into the desirable class with strong valuation. While Winnipeg is growing magnificently upward, it is spreading handsomely outward; and it is spreading wide. Vacant areas of a few years ago are now covered with elegant homes in one direction and with the more modest homes of the people in another. Every outward step is marked by a rise in value, thus offering the opportunities of cheap homes or profitable investment. Th. Oddson & Company are real estate and investment brokers, with office at suite 1, Alberta block. Thorsten Oddson is at the head of the business. He was born in Iceland in 1864 and emigrated from Iceland in 1888 and began his business life at Selkirk, Manitoba, 1890-1891. He came to Winnipeg in 1901, and entered into the real estate and general investment business. He is an I.O.F. and an I.O.G.T., and

withal a prosperous operator and a wealthy man, and is vice-president of the Logberg Publishing Co. While having large possessions of a miscellaneous character, Mr. Oddson builds and rents apartments. The list of such buildings of which he is the owner and manager is as follows: The Haselmere apartments, Claremont court, Kolburn apartments, Kelona apartments and Komoka apartments. He owns several other buildings besides and handles all, as his own agent and manager. He is the owner of the subdivision known as Golden Gate Park, a suburb of Winnipeg, and this property he holds in the market as a prospective residential district. His time is mostly devoted to the management and sale of his own properties, while he makes investments as a broker in behalf of his clients. Mr. Oddson has contributed a large share toward the building of the greater Winnipeg.

PALMOUR & WOLFE

Considering the fact Winnipeg is making more substantial progress than any other city of like size on the entire American continent, it is not surprising that the real estate field offers unusual opportunities and advantages for those who specialize along this line, or that at the present time there are approximately six hundred local firms devoting their energies in this direction. Among the newer firms to which we take pleasure in calling special attention is that of Palmour & Wolfe, with offices at suite 15, Traders Bank building, Main street. This partnership consists of Mr. A. R. I. Palmour and Mr. T. H. Wolfe. Mr. Wolfe, who was born and raised in Canada, was for a considerable length of time engaged in the banking business, being for six years with the Traders Bank in the capacity of teller. Mr. Palmour, who is of English birth and an Oxford man, was also in the employ of the Traders Bank for five years as assistant accountant. Equipped with this excellent business training, Messrs. Palmour and Wolfe are in every way well qualified to conduct their present business in a thorough manner and in such a way as to win the confidence of all with whom they have dealings. While conducting a general real estate office in all its branches, the firm pays particular attention to the sale of choice farming lands in the prairie provinces—a class of property for which there is a steadily increasing demand. They also handle more or less Winnipeg city property, negotiate loans on improved properties of all kinds and do a considerable amount of fire insurance for leading companies doing business in this section of the Canadian West. Messrs. Palmour and Wolfe are indeed open to congratulation on the splendid beginning they have made, and are in every way worthy of classification with the reliable firms of the community.

IVEY AND IVEY

A prosperous growing city like Winnipeg is always a most desirable place of residence for those who devote their attention to the buying and selling of real estate, and this community is no exception to the rule. Among the local firms of this character which have been established in Winnipeg during the past five years is that of Ivey & Ivey, real estate and investment agents, with splendidly appointed offices at No. 1101 McArthur building, on Portage avenue near Main street. The individual members of the partnership are Messrs. A. R. and I. M. Ivey, and both are too well-known in real estate and financial circles to require any formal introduction to the people of Winnipeg. During their residence here they have clearly demonstrated their superior knowledge of the real estate business in all of its details, and when it comes to a question of values the Messrs. Ivey are indeed well informed. Besides investing largely on their own account in city and suburban property, the firm also makes a specialty of investments for non-residents, and in this connection represent a large clientele not only in Canada but in the United States as well. They have listed in their books some of the most desirable residential and business sites to be found in Winnipeg, and during the past year in particular have done a most phenomenal business. This is one of the reliable firms in which one can place implicit confidence, and as such is worthy of every consideration.

W. M. MELLISS

In the line of his professional service as an appraiser and in his business capacity as a real estate and insurance broker, M. W. M. Melliss is a man of activity in various callings and with some highly responsible tasks to perform. Mr. Melliss, attracted by the great and numerous opportunities offered in this flourishing field for investments and industrial endeavor, and anticipating the splendid develop-



W. M. MELLISS

ments of today, established in business here six years ago. He now realizes that he made no mistake and has not been disappointed. He is a real estate, mortgage and insurance broker in all that these terms imply, dealing principally in city property. From long experience in the business, coupled with a careful study of the real estate situation affecting both city properties and farm lands, Mr. Melliss is esteemed in business circles as a reliable valuer. By the public Mr. Melliss is recognized as an authoritative appraiser of city properties, and he renders valued services to owners, dealers, investment companies and others in lines of business pertaining to real estate. He is one of the principal valuers for Muloch & Lindsay for valuing and placing mortgages, while he engages with other mortgage and investment companies for the same kind of service. His knowledge and judgment in that specialty is also a great aid to him in his several lines as a broker, and, altogether, he is a busy man and a very useful man as a factor in the general real estate market.

T. W. MCCOLM.

One has but to remember last winter's record of 32 to 50 degrees below zero to realize the truth and significance of the remark that Mr. McCollm is a very necessary individual as a social influence and business factor of the population of Winnipeg. One may be constrained to offer the invocation that may his coal bins be always full in winter and that his wood pile may never grow less in summer. But, summer or winter, Mr. McCollm sells both wood and coal, and of all the fuel consumed in this city, wood is an important part. The handling of wood in his yards at 343-345 Portage avenue, cutting and sawing it into various lengths and sizes and hauling it away to the places where it will do the most good, constitutes a big department of trade and industry, while his coal business is always important. He operates his own saw mill and employs eight to ten teams for hauling coal and wood. A branch yard is also operated at the corner of Victor street and Portage avenue. Mr. McCollm is a Canadian, has lived most of his life in the West, and has been established in these lines at Winnipeg for the last seven years. He obtains the best varieties of coal that come to this market, sells at retail, gives full weight and measure, and delivers to any part of the city.

W. GIBBINS & COMPANY

A realty broker to whom must be given all the prestige and admiration that properly go out to the pioneer is Mr. W. Gibbins, head of W. Gibbins and Company, which has its offices located in suite 31, Empress block, 354 Main street. Mr. Gibbins established himself here in business way back in the seventies, when Winnipeg could only boast of a population of something like 500. He now manages a very fine realty and insurance business. He sells farm lands principally in the Winnipeg district, and has been very successful in disposing of large blocks on the Red river on the east and west sides. He has operated one of the largest farms for a number of years, near Grande Pointe, consequently he is well posted on the district, owning 1,500 acres, and has on his lists a number of the most desirable propositions of this sort on the market today. He has selected these with the utmost care and never undertakes to list any farm which he is not at the same time prepared to recommend to his clients as a thoroughly good buy. Being backed by ample financial support, Mr. Gibbins has been very successful in the loan department of his business, having won a reputation for arranging mortgages most rapidly and upon the most equitable terms possible. Mr. Gibbins, on account of the valuable business asset that he owns and also because of his long professional career in Winnipeg, has been given a place among the most influential men here, and has always been considered as a model of western methods that all younger men can copy with advantage.

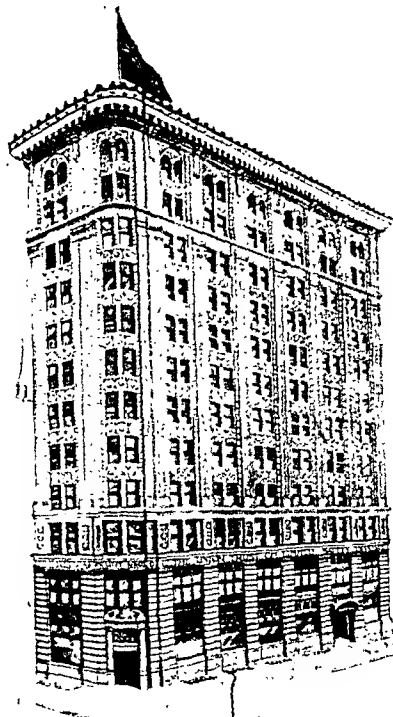
W. A. FRY & COMPANY

Mr. W. A. Fry is one of Winnipeg's responsible and progressive Real Estate dealers, familiar with all conditions in the agricultural region of the West and is particularly well qualified to handle farm lands in the west in behalf of the many immigrants seeking suitable locations for the cultivation of the soil. Mr. Fry makes a specialty of farm lands in Manitoba and is also a large dealer in city lots. Most of the real estate dealers and agents handle farm lands in all the three adjoining provinces. It is fortunate, therefore, that there are those who restrict their operations to Manitoba, because it is so well adapted to general crops, as well as grain; also especially fine for orchards and vegetable gardens. Another important specialty which Mr. Fry has adopted is that of townsite propositions in the western country. Hundreds of towns have been built along the railways in the farming sections. These sections are spreading out; more railroads will be needed and more towns will be built. They are needed now in the older settled localities. In this work he is laying the foundations for a prosperous future. The new townsite offers splendid openings for investment and speculation. His office is on the ground floor at 260 Main street, and, in farm lands and city lots he has some good ground floor propositions to offer to homeseekers and investors. Mr. Fry is agent for the townsite of Port Mann, the terminal of the Canadian Northern.

WINNIPEG AND WESTERN REALTY COMPANY, LIMITED

Anticipating a period of wonderful and unprecedented development in Western Canada, the Winnipeg and Western Realty Company, Limited, was organized in this city several years ago. It is one of a number of similar corporations and concerns which have been active and effective in attracting people into this new promised land of the west, which if it does not literally flow with milk and honey, produces the vast garners of grain and other farm substance that make the country flow with golden wealth. Under the influence of these land companies and real estate agencies the country has been transformed from barren wastes to flowering fields and happy rural homes, the populations of the towns and cities have multiplied, Winnipeg, for example, increasing in ten years from 48,000 to a splendid metropolis containing almost 200,000 souls, the most marvelous growth on the continent. It is proper to give these land companies credit for a large share in the good work; for they

have "blazed" the way, located the lands and placed this mighty host of incoming people on them, and have often aided them in their first stages of cultivation and production. The Winnipeg and Western Realty Company, Limited, has taken an active part in all these movements, to the mutual benefit of itself and the country at large. Mr. A. J. Henry, for several years a resident of Winnipeg, is president of the company, and Frank H. Wilson, formerly of Ottawa, but for over eight years past a resident of Winnipeg, is the vice-president and general manager. Their office is at 412-414 McIntyre block, where are employed several clerks in the different departments. These gentlemen give attention to all features of the general real estate business, handling city properties in Winnipeg and elsewhere in Western Canada, but making the department of farm lands the most important part, the specialty of the company being the location, purchase and sale of good farm lands in Manitoba and Saskatchewan. In all lines they do a large and prosperous business.



UNION TRUST COMPANY, LTD.

New offices of the Union Trust Company, Limited, being erected at the corner of Main and Lombard streets, Winnipeg.

W. C. COOLIDGE

Operating in Winnipeg as a mortgage banker and investment broker and handling a steadily increasing business is Mr. W. C. Coolidge, whose office will be found in suite 12, Bank of Hamilton chambers. Mr. Coolidge opened up here for himself some five years ago and addressed himself to the task of securing a share of the large amount of business he foresaw was to be created by the rapidly developing city of Winnipeg and the west. He has used discretion and new ideas in his business, and is the originator of the individual bank system whereby clients in Great Britain and the colonies remit to their own accounts in the city for investing in mortgages and real estate, etc. He has applied himself more particularly to the buying and selling of mortgages and the discounting of agreements of sale, in which connection he is now considered an expert. He acts for the most part as an agent for others on commission, and has impressed all his many British and colonial clients with a sense of his ability, integrity and up-to-dateness. The importance of the parties for whom he acts has given him a great prestige in the community, and he must be placed in a prominent place in any review of the material factors in the professional life of the city of Winnipeg.

J. P. FRITH

Those who have engaged in the real estate trade of Winnipeg during the past five years have realized everything of a substantial nature to give them the foundation of an unbounded faith in the coming greatness of the city. In these five years the city has gained 75,000 in population and the annual cost of new buildings erected has arisen in three years from \$9,000,000 to \$17,000,000, with no abatement in the rate of development. One of the leading spirits in the present era of progress is Mr. J. P. Frith, who established in the real estate business six years ago. Mr. Frith is a Canadian and a well-informed business man. He does a general business in real estate, loans and insurance. He also buys and sells stocks and bonds on commission for his clients who prefer that line of investment. He does a considerable extent on his own account. He handles city and country properties, and his lists contain houses and lots and farm lands in good locations in Manitoba and the western provinces. His office is at 618 McIntyre block. Mr. Frith has been a resident here for nine years and is well known and much esteemed.

VERNON PICKUP & COMPANY

The chartered accountant has become recognized as not only a much valued aid, but a necessity to organized business. He is not only a necessary agent in expediting business, but acts in various capacities as an expert. He is employed by individuals and corporations as an examiner of books and accounts, to correct errors and bring order out of tangled conditions; to keep accounts in correct order; to detect and prevent fraud. The chartered accountant is a licensed individual and his work is in the nature of official service. This service he offers to the public for compensation. One of the leading firms in this line is Vernon Pickup & Company, chartered accountants in England, Wales. Mr. Vernon Pickup, the head of the firm, established in Winnipeg seven years ago. Mr. Pickup was born at Leeds, England, in 1877, and educated in the Leeds High School and Yorkshire College. He was articled to Chartered Accountant in 1890, and came to Winnipeg in 1904 from the United States. By experience and learning, Mr. Pickup is a thoroughly expert accountant and auditor, a gentleman of agreeable personality, well known in business and social circles, and a member of the Adanac Club. He makes expert examinations for business people and officials, and audits accounts for many large firms in Manitoba. The offices are located at 707 McIntyre Block.

FRED. C. HAMILTON

Such are the progressive conditions in Winnipeg and this western country, foreshadowing certain corresponding results in the future, that there is no line of trade that offers so many possibilities as that of real estate, combining all the elements of city and country trading. The traffic in city properties and farm lands is the order of the day in Western Canada. Among men and methods involved in the activities of the trade, there is none so effective in bringing about results as the real estate broker. Without other environment than that of personal responsibility he is at liberty to buy and sell everything for which he can successfully negotiate, whether it be lots or blocks; the small store or the finest business block. This is the attitude of Fred C. Hamilton, the well known real estate man who has been in business here for a number of years.

Mr. Hamilton received his business training in the banking circles of Forrest and Durham, Ont., which in itself means a great deal to his clients. He came through Winnipeg in 1895 and located in the Pipestone Valley, taking up farming in the great west. Returning to Winnipeg in 1900 he entered the grain business and took up his present vocation in January 1903.

Mr. Hamilton owns considerable property here and his offices are Suite 1, Bank of Hamilton Building.

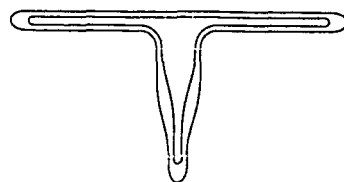


ROTUNDA, UNION STATION, WINNIPEG.

Used by the Grand Trunk Pacific, Canadian Northern, Northern Pacific and Great Northern Railways.

The Grand Trunk Pacific Railway System

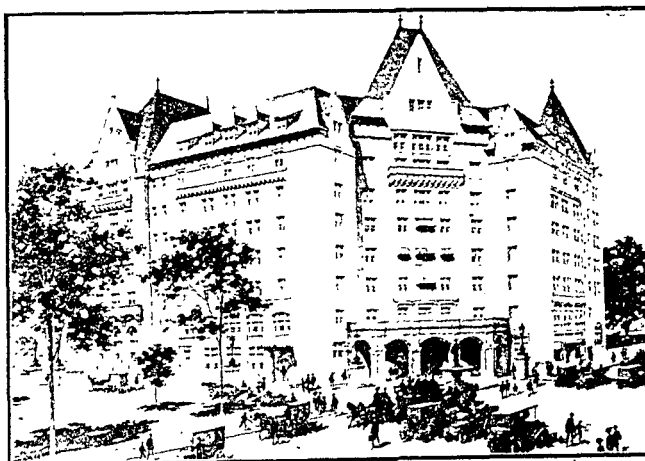
is doing much toward the
development of Western Canada



THE FORT GARRY HOTEL, WINNIPEG.

Now under construction.

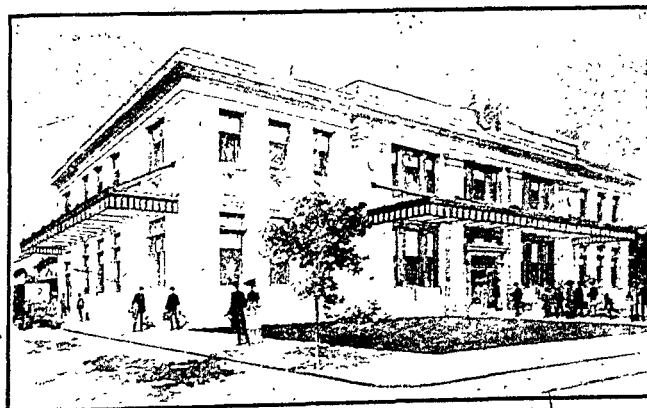
One of the magnificent hotels of the Grand Trunk Pacific Railway System, being built after the style of the famous Chateau Laurier.



NEW GRAND TRUNK PACIFIC HOTEL,

Edmonton, Alta.

To be constructed shortly.



PROPOSED NEW RAILWAY STATION,
Regina, Sask.

Grand Trunk Pacific Railway.

HON. WALTER H. MONTAGUE

A list of the prominent men of affairs of Winnipeg would be manifestly incomplete if it did not contain the name of the Hon. Walter H. Montague, M.D., C.M., L.R.C.P. (Edinburgh) P.C., who, since 1905, has made Winnipeg his home and the base of his large financial investments. Mr. Montague came here at an early day and saw the opportunities that presented themselves, and did not hesitate to invest. Dr. Montague is a native of Middlesex County, Ontario, and the date of his birth was November 21, 1858. His early education was received at the public and high schools, and Woodstock College. Later he graduated from Toronto University and from Victoria University in 1882. He took post graduate work at the Royal College of Physicians at Edinburgh, and added new laurels to his previous record. Early in life, Dr. Montague took a deep interest in political affairs, and for many years represented Haldimand in the Dominion House of Commons. For fourteen years he was vice-president of the Conservative Association of Ontario, and was further honored by being sworn of the Privy Council in 1893. For several years, he also served as minister of agriculture and secretary of state accomplishing much good for the Dominion. He is no longer engaged in the active practice of medicine, having retired from professional work in order to devote all of his time to caring for his own private investments in Winnipeg and throughout the western countries. He resides in a beautiful home at Evergreen place, while his office is in the Union Bank building.

BRODEUR AGENCY

Those of the Winnipeg real estate dealers who are making a specialty of listing well situated farm lands in Western Canada are rendering a service of great help to the immigrant farmers, while contributing to the settlement and upbuilding of the country. Every new farm under cultivation adds to the common wealth; every new farm adds to the commerce of Winnipeg and brings so much more produce to this market. One of the real estate men who is engaging particularly in this line is Mr. J. Charles Brodeur, a French-Canadian, who has been in the west for the past fifteen years and is familiar with all phases of the land situation. He established in Winnipeg six years ago. He does a general real estate business, in the name of the Brodeur Agency, and the name is appropriate, in view of the fact that he devotes his time and attention principally to selling farm lands in Manitoba and Saskatchewan. In these provinces he controls the sale of some of the best of the rich wheat lands and lands for general farming. These lands can be obtained at small prices, on good terms, and with every possible aid in making a settlement and building homes. The methods employed by Mr. Brodeur are similar to those of the dealers in lands generally, offering inducements to the intending settler. Mr. Brodeur also handles city property to some extent as agent for investors and owners. He has good lists of both city and country property in his office at 607 Builders' Exchange to offer home seekers and investors.

DANGERFIELD AND DOOLITTLE

There are but few exceptions to the rule that the man who has devoted his energies and his talent to the real estate trade in Winnipeg for the past ten years is a man of wealth and he has been one of the prime factors in enriching many others by bringing or attracting people and money to this city for investment and permanent location. The real estate owner, dealer, agent or broker, by their united efforts, have helped to make Winnipeg and Western Canada what it is today. Success has attended the efforts of all who have participated in the development of this new and great Western Canada. Opportunity is still knocking at the door of the more congested parts of the Empire. Winnipeg and Western Canada has much to offer those who are looking for investments, and a place to establish a home where opportunities are unlimited. Prominent among those in the ten-year class is the well known and enterprising firm of Dangerfield & Doolittle, who occupy offices at 604 McIntyre Block. Messrs. H. A. Dangerfield

and Jasper Doolittle constitute the firm. They do a general real estate business as brokers and financial agents. Both have been enterprising and judicious in their investments and own considerable property on their individual account. As brokers they buy and sell farm lands and all descriptions of city property in Winnipeg and elsewhere in the western provinces. They are well informed on all questions and all phases of the real estate situation and market in Winnipeg. They deal with prudence and good judgment and are safe and reliable guides for investors. Personally, Messrs. Dangerfield and Doolittle are well known and much esteemed in this city. The above firm handle improved and unimproved farm lands extensively, and have many advantages to offer those who are seeking for an opening in the farming industry, having propositions to offer in districts which are principally settled by French Roman Catholics, Germans and all other denominations. We are always open to give advice and valuations or assistance of any nature to all inquirers. They are assisted in their local work by Mr. Edward Henselwood, city salesman, who has been in charge of this work for three years, and whose judgment in city values is second to none.

MACLENNAN BROS.

During the process of rapid development of agriculture in Western Canada it has been of vital importance that the machinery for handling the crop from the time it leaves the farmer until it reaches the consumer should at all times prove equal to its task. The power that drives this machinery is the commercial marketing of the grain and no firm or company has been so consistently successful in this connection as the well known firm of Macleennan Bros., Limited, 504 Grain Exchange, Winnipeg. Although they have facilities in every department of the trade, they specialize and always have done so in Track Buying and the handling of Car Lots of grain from the country points, and their position today as the leading firm of Track Buyers in the country is the best evidence of the soundness, efficiency and thoroughness of their methods. The staff in Winnipeg are experts in their particular business and are ably supported by a body of thoroughly capable agents at all the leading points in the west, who by wire or telephone are in daily touch with the head office and are in position to give shippers immediate and accurate information about the market or any other matter of interest. The firm have been so long in the trade that they are really old-timers, but no firm is more up-to-date or better informed, and their organization is so thorough and efficient that it should prove equal to any demands that an enormous crop will make on it.

CANADIAN TRAFFIC BUREAU LIMITED

No matter how much care is exercised by Railway employees and shippers of freight, there frequently arises annoying disputes as to lost merchandise, delayed shipments, overcharges, etc., all of which require adjustment and a whole lot of correspondence before the differences are settled to the satisfaction of all parties concerned.

Now to relieve a shipper of burdens of this kind, and to have his time and patience as well as to secure satisfactory settlements on the part of the Railway Companies, there was organized about one year ago, an institution known as the Canadian Traffic Bureau Limited, whose offices are at Suite 337 and 339 Somerset Block. This Bureau acts as an intermediary between the Railway Company and the shipper and undertakes to effect a satisfactory settlement of all claims for freight, overcharges, etc., in an equitable and prompt manner. It has every facility for checking over freight bills, bills of lading, etc., and in connection with their traffic department, have a first class customs department which handles the brokerage for the business house in line with the traffic. In this way the shipments are not lost sight of until delivered to the business house. Rush shipments are given prompt attention without any necessary delay, as the follow up system keeps the shipments in sight until delivered to the business house. They have made a splendid record which can be verified by the business houses whom they have handled, giving satisfaction that has never heretofore been given. They are filling a long felt want, and Winnipeg and district certainly offers a most fertile field for its operation.

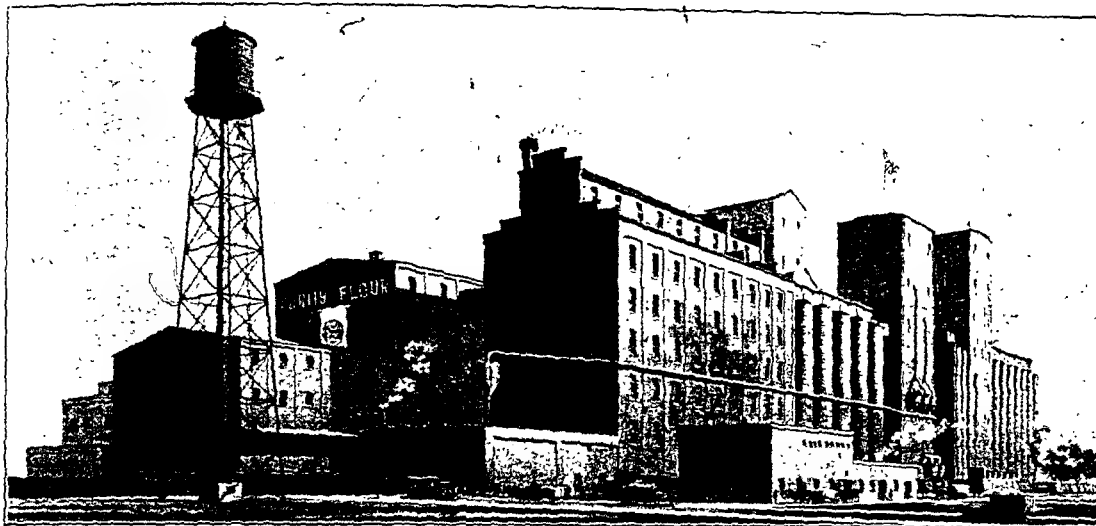
M. C. R. Blackburn who has had an extensive experience in the freight department of the several railroads, is the general manager of the Bureau, and thoroughly understands the business. Associated with him is Mr. W. S. Boyd who passes upon the legal points of the claim and the best mode of adjustment. Arrangements are being made for the customs department to be handled by a man who is considered one of the most experienced in his line, and a severe test of this Bureau has proved that it is sufficient in every particular and worthy of public commendation.

Cartage, Freight Forwarding and Consolidating

This is another feature in which the Canadian Traffic Bureau Limited excels. They have connections with the largest and most important forwarding firms in the United States, Canada, Great Britain, Germany, Austria, Holland, Italy and France. They are making arrangements for one of the largest warehouses in Winnipeg, and will put on first class motor trucks to handle the traffic. Taking the concern as a whole, it would be hard to find an institution of this kind which is better equipped to handle business.



Along the line of the Grand Trunk Pacific Railway, showing how home-seekers are pouring into Western Canada.



WESTERN CANADA FLOUR MILLS.

Canadians everywhere are proud of their country, of its resources and its development. They note with delight the splendid stability of its financial institutions, the magnitude of its industrial progress and the commendable enterprise of its commercial organizations.

In connection with the turning of Western Canada's premier product into flour, they are cognizant of the remarkable development of the Western Canada Flour Mills Co., Ltd., of Winnipeg, Goderich and Brandon. Today this Company is known from the Atlantic to the Pacific as the manufacturers of PURITY FLOUR which is universally known as the "more bread and better bread" flour.

Organized about six years ago, this Company is a result of the amalgamation of the A. Kelly Milling Co., of Brandon, Manitoba, and the

Lake Huron and Manitoba Milling Co., of Goderich, Ontario, both of which concerns were well and favorably known to the trade during their existence.

Immediately after the amalgamation, plans were prepared and work started on Canada's most modern Milling Plant. This is located at the crossing of the Canadian Northern Railway, the Canadian Pacific Railway and the Grand Trunk Pacific Railway in St. Boniface. This plant occupies about twelve acres of ground and has over a mile and a half of railway track within the confines of its own property. It is of the most modern and hygienic construction and has a capacity of turning out 3,000 barrels of flour per day.

In addition, there is grain storage capacity at this point for 1,000,000 bushels of wheat.

which places the Company in a position to insure a uniform grade of A. 1. Milling Wheat from one season to another.

The Company has nearly one hundred interior elevators at the best wheat producing points throughout Western Canada.

In addition to their magnificent plant in St. Boniface, the Company have thoroughly modern mills at Brandon, Manitoba and Goderich, Ontario, the former having a daily capacity of 2,500 barrels and the latter 600 barrels.

Throughout Canada there is a continuous and growing demand for PURITY FLOUR and as was said before, the demand is created because people realize the truth of the slogan in connection therewith—"More bread and better bread."

J. J. O'SULLIVAN

To the individual who has a few hundreds, or better still, a few thousands of dollars to invest, there is really no better opening on the American continent today than here in Western Canada, and especially in the city of Winnipeg—the city which is so rapidly making history and which is destined for all time to come to be the metropolis of the west. The steady rise in values is fully warranted by the rate at which the city is increasing in population and spreading out in every direction, and whether the purchase is made as a permanent investment or as a temporary one it is only a question of weeks or months before the investor can take satisfactory profits if he so desired. Vast fortunes have thus been made in the past decade, and it seems quite evident that even greater ones will be the rule in the next few years to come. Among the real estate dealers who are in a position to give some most wholesome advice on the questions of value and desirable location, there is probably none better qualified than Mr. J. J. O'Sullivan, who for some time has been identified with the real estate business in this city, and whose offices are at suite 9, No. 305 Fort street. Mr. O'Sullivan handles western town, city property and farm lands, but in recent years has confined his attention more particularly to the former. He buys and sells residential and business properties on his own account, as well as in the capacity of agent for others, and the records show that he has been interested in many of the important deals of recent times. Mr. O'Sullivan is well and favorably known in all business and social circles, and the fair and square manner in which he conducts all of his negotiations has won for him the confidence and respect of the investing public generally.

M. S. BERKELEY & CO.

Considering the fact that there is such a steady and continuous demand for Western Canadian real estate, no matter whether in the form of farm lands or city property, it is not

surprising that so many investment brokers have found Winnipeg an admirable base of operations. Not only is this western country developing at a splendid rate, but the rapidly increasing population has led to the constant appreciation of values, and those who buy for permanent investment or for purposes of speculation have invariably met with frequent opportunities to make handsome profits. Among the real estate and financial brokers of the city there are few better known or who have been more successful in their undertakings than Mr. Mowbray S. Berkeley, head of the firm of M. S. Berkeley & Company, with offices in the Union Bank building corner of Main street and William avenue. While dealing largely in Winnipeg property, Mr. Berkeley has specialized more particularly in the making of investments for British capital. These investments not only take the form of purchases of city property and farm lands but also in the shape of loans on improved realty for English as well as other investors have long since recognized that there is nothing more secure or which will return a more satisfactory rate of interest than first mortgages on Canadian realty. Mr. Berkeley came to Canada in 1899. In 1906 he became a resident of Winnipeg, and today is widely known and highly esteemed in all social and business circles of the community. He is recognized as a splendid judge of financial investments of all kinds, and the many important transactions in which he has figured conspicuously is a sufficient indication of the confidence reposed in him by the investing public both here and abroad.

THE NEW DOMINION STABLES

An essential adjunct to any community is an adequate livery service, and in this respect Winnipeg does not take second place to any other city of like size on the continent. An institution of this kind which combines the advantages of a livery, cab, sale and boarding stable is the New Dominion Stables, located at No. 333 Bannatyne avenue, and which were

originally established by their proprietor, Mr. Frank Bailey, something like ten years ago. Mr. Bailey has about thirty horses of his own for his livery and cab business, with stable accommodations for a like number of boarders. His harness, vehicles and, in fact, entire equipment is modern and kept in first-class condition, hence any one ordering an outfit from the New Dominion Stable can rest assured he will obtain something that is attractive and presentable for any occasion, no matter whether it be a wedding, a funeral or other social function. Mr. Bailey gives his personal attention to the management of his business, and the careful manner in which every order for a rig is filled and the care and attention bestowed upon boarders entrusted to his charge has won for him the confidence and respect of the general public. Mr. Bailey is an excellent judge of livestock, a thorough horseman, and in the buying and selling of horseflesh can always be relied upon to give you a fair and square deal.

MARWICK, MITCHELL, PEAT & CO.

Credit is the greatest asset that any business, however large or however small, can possibly have. Winnipeg is lucky in being well supplied with firms whose names attached to a balance sheet carry weight. Marwick, Mitchell, Peat & Co., of 1211 McArthur building, are in an excellent position to place the hall mark on a balance sheet. Their signature will influence banks and moneyed circles to extend credit to the utmost limit. This influence is not merely local, but is felt in financial circles throughout the eastern and western hemispheres, as Messrs. Marwick, Mitchell, Peat & Co., is the largest firm of chartered accountants in the world, maintaining branches and carrying on an enormous business in the following cities: Winnipeg, Montreal, Vancouver, in Canada; London, Middlesbrough, Barrow-in-Furness, York, Cardiff, Leeds, Darlington, in England; Glasgow, Scotland; Paris, France; and in New York, Boston, Philadelphia, Washington, New Orleans, Pittsburgh, Chicago, Milwaukee, St. Louis, Kansas City, St. Joseph,

St. Paul, Minneapolis, Salt Lake City, Spokane, Portland, San Francisco, in the United States. This enterprise was established many years ago in Glasgow, and like Topsy, has "grewed up." It has marched with the times and evolved accountancy and business methods of a scientific nicety. The four main branches of the firm are, (1) banking, (2) municipal, (3) industrial, (4) general. The original firm was Marwick, Mitchell & Co., which afterward amalgamated with W. B. Peat & Co., of which firm Mr. Peat held the blue ribbon of accountancy, i.e., the presidency of the Institute of Chartered Accountants in England and Wales.

And, in speaking of Mr. Peat, we might say that among the recipients of birthday honors from King George, the name of Sir William B. Peat appears, a knighthood having been conferred upon him. Mr. Peat's reputation is perhaps not very well known here except among the large international financiers, as his association with accounting in this country is comparatively recent, he having only last year formed a connection with the firm of Marwick, Mitchell & Co., a firm of long established standing in this country.

Mr. Peat's name is a household word in business circles in England and in financial circles in Europe, and the English Chartered Accountants' Society have conferred their highest honors upon him. It is gratifying to know of the recognition which has been accorded by King George not only to Mr. Peat as an individual, but to the Profession of Accountancy, the importance and high standing of which has hardly been appreciated until a very recent time in this country.

The manager of the Winnipeg branch is Mr. W. S. Gordon, who served his apprenticeship in the land of his birth, north of the Tweed, where grow those brawny and brainy lads who revel in figures as do ducks in water. Mr. Gordon has a high reputation with his firm. This reputation he has gained by his own shrewdness, integrity and accuracy in the services of the firm, and his appointment to Winnipeg will be a source of satisfaction to their rapidly increasing circle of clients.

ARCHITECTURE OF THE WEST

Brown and Vallance Make Wonderful Record During the Two Years Established in Winnipeg.

A few weeks ago there appeared in the columns of the local daily press a brief news item

setting forth the names of the five architectural firms selected by the provincial government of Manitoba to compare competitive designs for the new parliament buildings, which it is proposed to erect in the near future. One of the five firms thus honored in the preliminary competition was the firm of Brown and Vallance, which is represented in this city, and for the past two years has maintained an office here. This competition was open to all architects in the British Empire, and the fact that no less than sixty-five firms in Canada and England were entered in the contest makes the selection of Brown and Vallance all the more commendable. The other four firms placed are located at Liverpool, Montreal, Toronto and Regina. Here in Winnipeg, this firm has undertaken a considerable amount of large work, the new warehouse for the Canadian Fairbanks Morse Company, erected from their plans, represents the very latest and best type of modern warehouse construction. In the west, this firm has been engaged on some very large propositions, and during the two short years they have been a factor in the Canadian west, the principal work now under way being the new University of Saskatchewan, at Saskatoon. The present group of six buildings already completed represents an expenditure by the Saskatchewan Government of nearly one million dollars and before the remaining buildings necessary to fully complete the group have been made ready for occupancy the progressive western province will have spent between three and four million dollars. In addition to the six buildings just mentioned there will be ten others to be erected in the near future. This firm are architects for the new Regina College group, the administration building being now in course of erection and representing an outlay of about \$300,000. Several other buildings are called for in this group, and these will be forthcoming within the next two or three years. At Calgary, Brown and Vallance are doing a large amount of work, and among the structures of not may be mentioned the ten-story office building for the Calgary Herald; a six-story fireproof building for the Canada Life Assurance Co., and one of like size for the Merchants Bank. Several other big contracts are also practically closed for Calgary, but the specific announcement can not be made at this time. They have but recently opened a Calgary office the better to handle this territory, and also have representatives at Saskatoon and Regina. Other work at Saskatoon that is worthy of particular mention is

the new hospital being built by the city, and associated with Brown and Vallance on this work is Architect Strumm, of Chicago, an international hospital expert. This hospital will approximate \$300,000 in cost. In Winnipeg the firm have plans under way for a fifteen-story skyscraper, but names of the interested parties are withheld for the present. The magnificent King George hotel, one of the finest examples of modern Gothic architecture in the west, and the Cairns' department store, both of Saskatoon, were designed in the offices of this firm. All of these modern structures are evidence of the progress, growth and prosperity of the great west.

Mr. E. E. Sheppard is the representative of Brown and Vallance for Western Canada with offices on the tenth floor of the McArthur Building, Winnipeg.

THE TORONTO GENERAL TRUSTS CORPORATION

One of the most notable financial institutions in Canada is the Toronto General Trusts Corporation which was organized in Toronto 30 years ago and is the oldest in the Dominion. Operations were commenced in a small office on Wellington street, Toronto, with a staff comprised of the manager and one clerk, who performed the duties of stenographer and book-keeper as well. Today the staff at the head office and its three branches at Ottawa, Winnipeg and Saskatoon, numbers seventy-two.

For twenty-one years the Corporation occupied quarters on the corner of Yonge and Colborne streets and today is comfortably situated in its new quarters which is acknowledged to be one of the handsomest structures in Toronto both in respect to exterior and interior construction.

Under its Act of Incorporation, subsequent Acts, Letters Patent and Licenses, the Corporation is authorized to execute lawful trusts of every description in the Province of Ontario, Quebec, Manitoba, Saskatchewan, Alberta and British Columbia.

Among the offices which the Corporation is authorized to undertake are the following:—
(1)—Executor, Administrator, Guardian, Committee, Liquidator, Receiver, Assignee;
(2)—Trustee under Wills, Mortgages, Deeds of Trust, Marriage Settlements.
(3)—Agent for any person or persons holding any of the foregoing offices.
(4)—Agent for the investment of funds on the



Handsome building to be erected by The Columbus Hall Association, Ltd., of Winnipeg, John D. Atkinson & Company Architects.

- ordinary agency terms, or with the guarantee of the Corporation.
- (5)—Agent for the management and sale of Real Estate, collection of rents, etc.
 - (6)—Agent for companies and individuals for the collection of mortgage or debenture interest, coupons, dividends, etc.
 - (7)—Registrar, Transfer Agent and Trustee for the issue of Stock or Bonds of financial or industrial companies under Mortgage Deeds of Trust.
 - (8)—Management of Sinking Funds of companies and municipalities.
 - (9)—Management and control of Safe Deposit and Storage Vaults.

It was one of the first to recognize the advantages of the elimination of the personal element in position of unrestricted trust and upon the general acceptance by investors and others of its theory in this respect its success has been principally founded. The company was launched some thirty years ago in Toronto, a number of able and eminent financiers being its promoters. Today it has a paid up capital of \$1,250,000 and a reserve fund of nearly 1,000,000. It acts in the various capacities above mentioned for many of Canada's wealthiest men, and has relieved those who otherwise would have had to place their trust in lawyers or friends, of unpleasant responsibilities. Its great financial strength indicates the cautiousness and conservativeness of its management, which qualities are always devoted to the interests of its clients. The corporation's president is Hon. Featherston Osler, K.C., Toronto, while its managing director is Mr. J. W. Langmuir. To facilitate the transaction of its western business an advisory board of well known local financiers and business men has been selected, which consist of the following: Sir Daniel H. McMillan, His Honor D. C. Cameron, H. H. Smith, Esq., chairman; W. H. Cross, Esq., A. L. Crossin, Esq., and Fred T. Griffin, Esq. Mr. John Paton is local manager, being appointed to this office two years ago, the local branch having been opened for ten years. Mr. Paton was born in Scotland, and educated at Glasgow, coming to Canada in 1874. He joined the London and Ontario Investment Company, Limited, Toronto, as junior clerk, becoming later inspector and secretary of that company. In 1901 he assumed charge of the real estate department of the Toronto General Trusts Corporation until 1910, when he came west. He is a member of the Manitoba and St. Charles Country Clubs here and the National, Victoria and Royal Canadian Yacht Clubs, of Toronto.

The offices in Winnipeg are located in the Bank of Hamilton chambers, 396 Main street.

THE McKINLEY TRANSFER COMPANY

Winnipeg's importance as a wholesale and commercial centre, combined with its rapid growth in population, are factors which make it a most desirable location for the firms engaged in the general hauling and transfer business, and among these there are few which have attained such splendid success or which have built up such a large and permanent patronage as the McKinley Transfer Company,

employing on an average about twenty teams, and having the requisite facilities for moving anything that is capable of being moved. Besides doing a general line of hauling for wholesale and retail merchants and manufacturers, he also specializes in the transfer of baggage, in the moving of household furniture, pianos, etc. The utmost care is exercised in the careful handling of all merchandise, and only experienced, competent men are able to find a place on his payroll. Mr. McKinley is the possessor of a host of warm, personal friends among the business people of Winnipeg, and the splendid support they have given him in



Wholesale general offices are at No. 221 Pacific avenue. This enterprise was started in a small way about six years ago by Mr. D. F. McKinley, proprietor of the business, and by infinite attention to details he has now made it one of the best known in the city. Mr. McKinley has splendid equipment for the work, em-

his undertaking is indicative of the high regard in which he is held by all with whom he comes in contact. Mr. McKinley makes a specialty of, and is considered the most capable piano mover in the city. He devotes his personal attention to this part of the business.



"THE HOUSE OF McLEAN" WINNIPEG.

A TRIP TO "THE HOUSE OF McLEAN"

From a little frame shack in which were on show a few square pianos to a handsomely proportioned store of brick and stone, wide spacious, bright, beautiful, where many salesmen, tuners, polishers and expert finishers are employed.

This is the evolution of J. J. H. McLean & Company, and mirrors the evolution of Winnipeg and the West. Here you find men who haven't served the music-loving public for over a quarter of a century without gaining an intimate knowledge of their wants. They have studied their likes well enough to anticipate them and their dislikes well enough to avoid them. And this is but one reason that "The House of McLean" has grown to its present proportions—the largest and finest in the Dominion. It is the natural result of work well done and a big life well lived. Back of all this is the desire to please. All the knowledge of the foremost piano men of the land are at the disposal of patrons of this big store, where are displayed in a profusion of handsome designs, Canada's finest instruments, ye olde firme Heintzman & Co. Pianos and Player-Pianos, a style to harmonize with the architecture of any modern house. In addition to the wide expanse of floor space devoted to pianos and player-pianos and the chain of individual rooms each decorated to harmonize with a particular style of instrument; there has been added a large and up-to-date Musical Department. Here are to be found all the most popular song and instrumental successes of the season as well as all the old time favorites and a wide collection of musical instruments from the foremost makers in the world. So far reaching has the fame of this big music house become, that one of the most important features of this business is now its Mail Order De-

partment. Here the hundreds of out-of-town patrons are promptly and effectively served through their mail service and as satisfactorily as if they shopped here in person. A special easy payment plan, enables any home to own one of their famous Heintzman & Co. pianos or player-pianos. That this idea is greatly appreciated, is evidenced from the many out-of-town orders received during Exhibition Week this year in Winnipeg. The store is located at the corner of Portage avenue and Hargrave street, the centre of the shopping and amusement district of Winnipeg.

T. H. GOODMAN & COMPANY



T. H. GOODMAN

In Western Canada there are upwards of a million and a half people where there were only 14,000 in 1870. The number of immigrant settlers is augmented every day; millions of new homes have been taken for agriculture and 184 new towns will be put upon the map for the last two years of settlement. These facts alone are sufficient stimulus to the real estate market and account for the additions to the ranks of real estate dealers and agents in Winnipeg.

The present buoyant condition was anticipated by Mr. T. H. Goodman when he began real estate operations here ten years ago. Mr. Goodman's office is room 3 in the Albert block, 255', Portage avenue. Mr. Goodman handles city and suburban properties, but chiefly western farm lands; he negotiates mortgages, loans and does an insurance business. He also rents houses and collects rents.

G. L. BRODIE & CO.

By way of showing how marvelous is the development of Western Canada and how rapidly new towns are building up, it may not be out of place to cite the instance of Coronation, one of the newest to spring up in Central Alberta, on the Laconbe Branch of the Canadian Pacific Railway.

The railroad track into this prospective town was completed at 6 p.m. on September 26th, last. Two hours later the first passenger train pulled in with a goodly number of town lot purchasers, and at the auction sale of lots held on the following day no less than \$130,000 worth of property was disposed of. Seven weeks later the town boasted of a population of 524 people by actual count, and today it is estimated there are nearly one thousand people there—bona fide residents of Coronation and the town not one year old. With the C.P.R. and the other lines that are being projected from Coronation, this new community is not

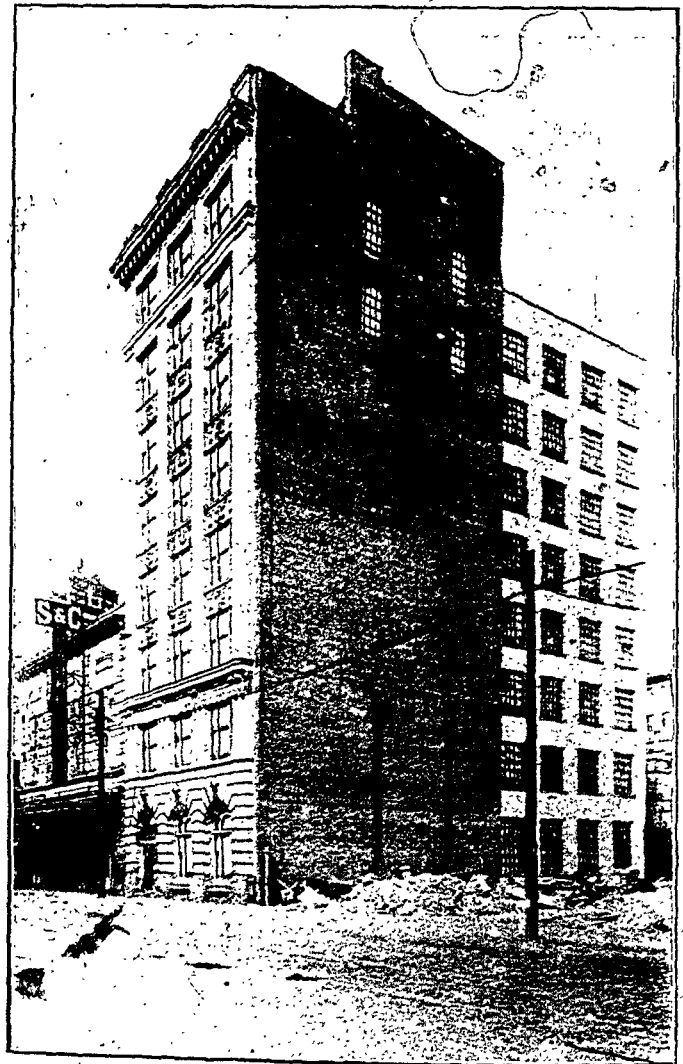
only destined to be an important railway and commercial centre, but surrounded as it is by a rich agricultural country, it is bound to be one of the future great cities of Alberta. A local real estate firm which is making a specialty of the sale of Coronation business and residential lots as well as farm lands in Alberta, is that of G. L. BRODIE & CO., whose offices are at 449 Main St. The head of this progressive realty firm is Mr. G. L. Brodie, a gentleman who has been established in Winnipeg in this line of business for the past two years and who was before that engaged with the Alberta Government in their publicity and immigration work, whose knowledge of western values, opportunities and possibilities, well qualifies him to give prospective investors advice that is well worth their earnest consideration. It is a rule of the firm not to offer for sale any property that has not been inspected by them. Besides the town of Coronation, Messrs. G. L. Brodie are interested in the progressive towns of Camrose, Tofield and Vegreville in Alberta and in Humboldt in Saskatchewan. If any of our readers are in the market for investments of strictly inside properties, we would earnestly recommend you to confer with Mr. Brodie, no matter whether you make a purchase now or at some future time. You will find that he will give a fair and square deal, and that the properties he is offering really possess merit and are undoubtedly worth every dollar that is being asked for them.

In the Property Department every care is exercised in managing estates, selling and collection. During the present year they have lent for private parties over \$75,000 in western securities.

They also have a special Location Department for business and professional men wishing to establish in the west. This work immediately dispenses with the annoyance, time and expense of travelling from point to point personally—the information given being authentic and supported by confirmatory reports from leading citizens. A letter or a post card to this progressive western firm will bring you a quick response.

SAMUEL CORRIE

Many a good horse has been ruined by the ignorant work of some inferior horseshoer, but no such unfortunate incidents will occur to owners who patronize the finely equipped horseshoeing forge conducted by Mr. Samuel Corrie at 299 Fort street. For thirty years there has been a horseshoeing establishment at this place, and since 1902 Mr. Corrie has been the efficient proprietor. When it is taken into consideration that Sam Corrie has been engaged in shoeing horses in Winnipeg for over eighteen years, it may be accepted as a fact that he is an expert. He employs six



TRUST AND LAND BUILDING, Winnipeg.

teen to fifteen competent men permanently and enjoy the liberal patronage of city and country people alike. Mr. Corrie carries a full stock of rubber pads, racing plates, trotting shoes, etc., and his forge is headquarters for the prominent horsemen of Winnipeg and vicinity.

In addition to his shop at 299 Fort Street Mr. Corrie also conducts a shop at the corner of Corydon Avenue and Pembina Street and another at the corner of Portage Avenue and Burnell Street.

IRA STRATTON

By reason of its wonderful resources and opportunities Western Canada occupies a very conspicuous place in the eyes of the people of Eastern Canada, the United States and Europe, and these advantages have naturally attracted thousands of people to this country. The advantages that have sprung from this ready immigration would not have been nearly so effective were it not for the fact that men like Mr. Ira Stratton had prepared the way for the rapid development these newcomers were prepared to undertake if directed aright. Mr. Stratton is head of a fine real estate and general agency business with offices both in this city and at Stonewall. Locally his headquarters are in suite 12, Bank of Hamilton chambers. Through these offices he handles city property, wild and improved lands, paying special attention to the district lying northwest of Winnipeg. A resident of the district for 22 years, he specializes for two reasons. He believes it to offer splendid opportunities for establishing farm homes near a big market, and he knows each parcel of land which he recommends. Mr. Stratton's idea is that the valuable settler is the one who feels that he has settled right. His knowledge of individual parcels is of service to those who desire reports and valuations. By securing easy terms on wild lands for the working settler, sometimes by securing loans from some of the companies, he has enabled many men to make purchases and get a start. This has materially aided in developing the district. Mr. Stratton has had his successes in other spheres. Born near Trenton, Ont., he was educated in the schools of Northumberland county, taking many a term on the farm between terms at school. From 1885 to 1889 he taught school, emigrating to Manitoba in June of the latter year. For three years he taught school near Stonewall, and it was during that time that the possibilities of the district and of the city of Winnipeg gripped him. He soon came to have a wide knowledge of the country and was appointed general land guide by the Federal government to assist in locating emigrants and aid in opening up the country between Manitoba's two great lakes. Serving the public for a time as postmaster at Stonewall he was instrumental in starting and building up the Canadian Postmasters' Association until its membership reached nearly 9000. Although he resigned the post office the association still

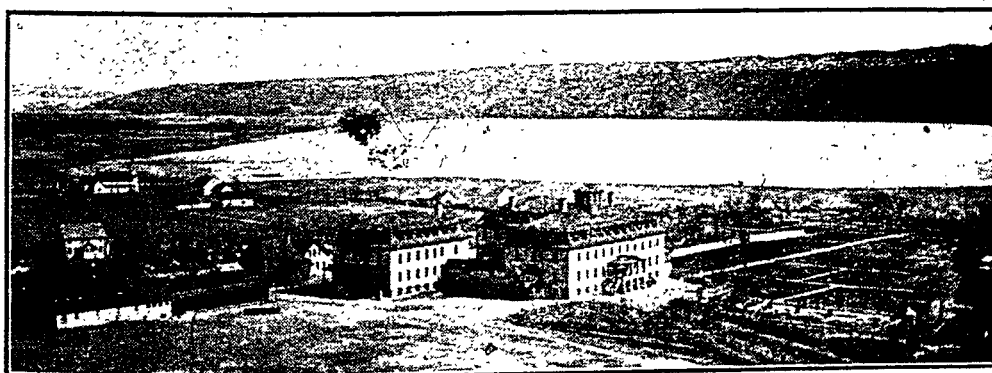


BELL BLOCK, ON PRINCESS STREET

sought the benefit of his counsel and he retains the office of general secretary. When the Stonewall board of trade was organized in 1901 he was appointed secretary and has had but one year of release from the duties of that office since. He started the real estate business in 1900. Residing at Stonewall, he may be found almost daily at his Winnipeg office, his brother, John Stratton, looking after the Stonewall end, and publishing their newspaper, the Stonewall Argus. Mr. Stratton is active in all public matters and is a member of the I.O.O.F., the Maccabees, the A.O.U.W., and the A.F. and A.M. He is chairman of the Stonewall school board. In this connection he has succeeded in establishing a special agricultural and manual training department in charge of one of the most capable instructors in Canada. It is Mr. Stratton's idea that high schools and colleges should do more of such work. This year he is president of the Manitoba Dairy Association.

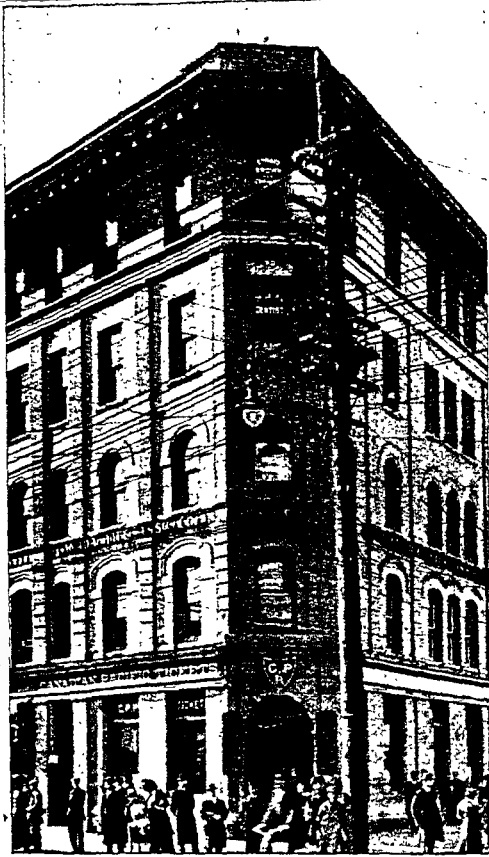
THE WESTERN BROKERAGE AND BUSINESS EXCHANGE

The Western Brokerage and Business Exchange located in the Traders Bank Chambers, 433 Main Street, carry on a general Brokerage business and also a Loaning and Special Property Department, all being kept entirely distinct and operated by experienced western men alive to western conditions and having a strong personal business record behind them. This makes the medium very attractive to business and professional men wishing quick returns. When the idea of selling a business presents itself there is usually a strong underlying motive for doing so consequently anxiety of purpose actuates them in going where they have the strongest reason to believe most rapid action will take place. The Western Brokerage and Business Exchange have a record for securing results.

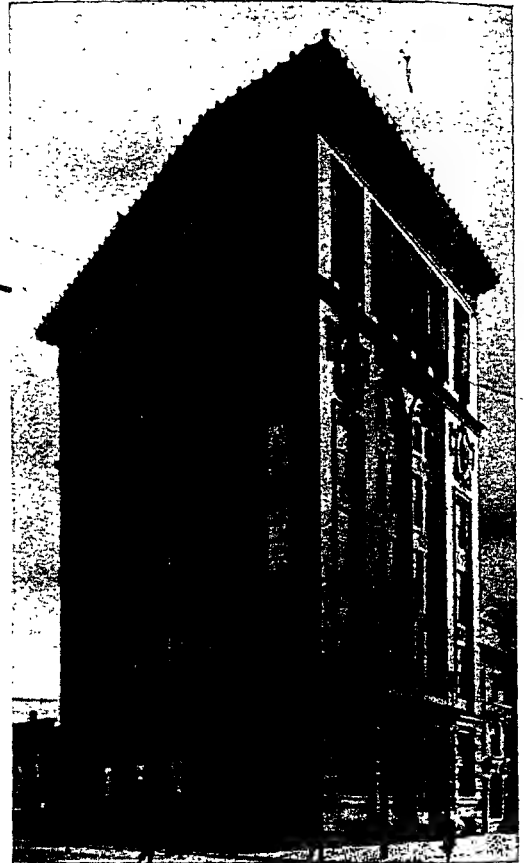


QU'APPELLE INDUSTRIAL SCHOOL.

TIGHT BINDING



CANADA LIFE BLOCK



MERCHANTS BANK BUILDING



UNION BANK BUILDING



BANK OF HAMILTON CHAMBERS

IMPERIAL DEVELOPMENT CO., LTD.

Winnipeg, London and Lethbridge

One of the greatest agencies in the development of Western Canada has been British capital, and a concern which has been able to introduce a great deal of it is the Imperial Development Company, Limited. This company has its head office located in suites 33A, B and C, 354 Main street; a branch in London, England, at 511 Caxton House; and a western office at Lethbridge, Alberta. The local offices are commodious and handsomely appointed, a large staff being employed. The Imperial Development Company was established about five years ago and has an authorized capital of \$200,000. It buys and sells farm lands in Alberta for itself and for others, sells Winnipeg property and manages estates. It owns a lot of property in the Province of Alberta, which it has split up and is selling retail, and works two enormous farms near Lethbridge. Its city property consists of a number of highly desirable propositions. In its estate management department, it acts for a number of outsiders who have very large and important interests in this city and in Western Canada. The company's bankers are the Bank of British North America. Its officers are Mr. C. J. A. Dalziel, president; Mr. W. J. Lloyd, vice-president; and Mr. Jos. Snowden, secretary. Mr. Dalziel resides in London, England, and Mr. Lloyd is in charge of the company's office in Lethbridge. Mr. Snowden lives in Winnipeg and superintends the management of the local affairs of the company. These three gentlemen have been responsible for its rapid rise into a position of the greatest influence. They have been able by reason of the large capitalization of the company to carry out a number of most ambitious development schemes in the west, which have been responsible for the opening up of several large tracts in sections which are now among the most flourishing in the new provinces. With ability and untiring zeal they are continuing this good work, which cannot be spoken of in too high terms.

DONOVAN AND DOYLE

The splendid development of Winnipeg is no less attractive to men of talent in the professions than to men of prowess in commerce and those of skill in the industrial arts. This observation will apply with special significance to the legal profession which has a growing representation of distinguished learning and ability. The membership of the Winnipeg bar will compare favorably with that of any city in the Dominion. They come from Canada, the United States and various parts of the world, and they bring with them their diplomas, fresh from the highest seats of learning; otherwise they come with years of experience at the bar in other parts of the country. There are, also, those who have been raised and educated in Winnipeg, and they are safely passing the introductory stages of their respective careers.

For the period of years covering their practice, the gentlemen comprising the firm of Donovan and Doyle may be placed in the younger class of barristers. They are among the well known men of the profession and occupy a prominent position among the fraternity. Mr. William J. Donovan is a graduate in Arts of the University of Toronto of the year 1900 and qualified himself for the bar by study in office under good preceptors, and has been a practitioner for the past ten years. Mr. A. M. Doyle is a graduate of the University of Manitoba, and was called to the bar eight years ago. They pursue the general practice appearing in all the courts, as barristers, solicitors, notaries, etc. They have a well equipped office at 611 McIntyre building, where they have a staff of five employees, and a good office business as counsellors in civil cases. They give attention to causes of litigation, in small affairs, as well as concerns of importance and in particular to corporation and company law, and are solicitors for several big business concerns in Winnipeg. In all departments of their practice they do a good business, and have notable reputations for ability and success.

D. A. PENDER & CO.

A professional house that has secured for itself an esteemed position in Winnipeg is that of D. A. Pender & Company, chartered accountants and auditors, who have their offices located in suites 56 and 57, Merchants Bank

building, corner of Main and Lombard streets. This firm does a regular chartered accountants' and auditors' work, making investigations into the financial affairs of business concerns, examining books periodically and installing systems. Its offices are nicely fitted up and employment is given to a large staff of clerks. Mr. D. A. Pender, the founder of the firm, began life in a chartered accountant's office in Glasgow, Scotland. He came to Winnipeg in 1903, opening up his office and launching his business enterprise. Mr. Pender is a past president of the Manitoba Association of Chartered Accountants, is president of the Dominion School of Accountancy and Finance of this city, an institution which has done and is doing a thoroughly useful work in training young men and young women as expert bookkeepers, accountants and auditors. He is a member of the Masonic order and of the Carlton Club. His partner in business is Mr. D. Cooper, who also came from Scotland, where he received a thorough training as an accountant. Mr. Cooper is lecturer on accounting and auditing to the Dominion School of Accountancy and Finance. He is author of the C.A. Problem Department of the Canadian Chartered Accountants' Journal, published in Toronto by the Dominion Association of Chartered Accountants. This firm, assisted by capable assistants has attained an enviable reputation with banks and financial institutions of a reputation of which they are proud.

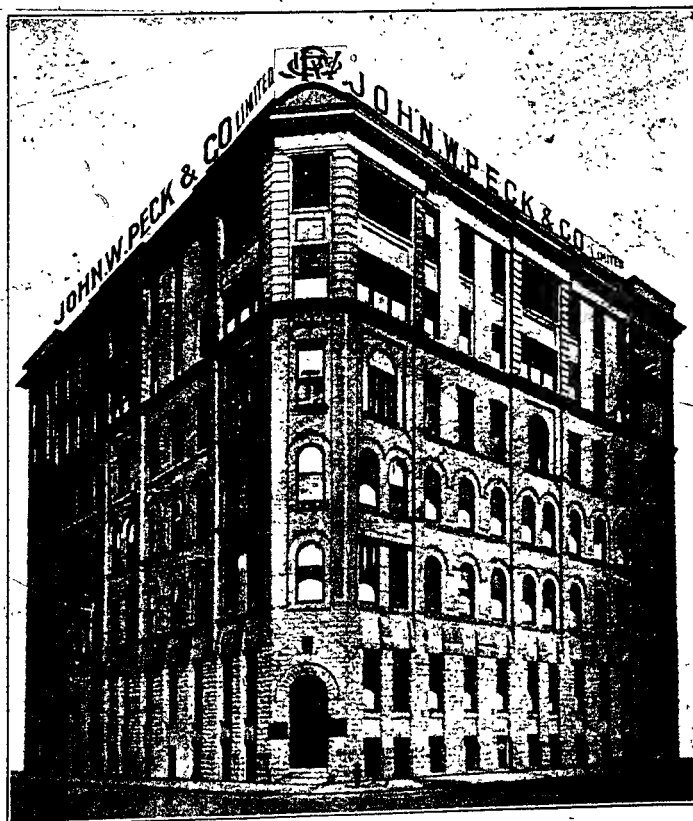
D. P. MACNEIL

A business man who enjoys a secure patronage in Winnipeg is Mr. D. P. MacNeil, merchant tailor, whose store is located at 216 Portage avenue. Mr. MacNeil has been associated with his business for twenty-two years, twelve years in Boston, Mass. and New York city, six of which he has been out for himself. He enjoys the reputation of being one of the best cutters in this city, and handles all this class of work in his own business. At his up-to-date and central store he carries at all times a full representation of all the best imported goods, which he makes up into suits, overcoats and other garments on the most moderate terms. He makes a specialty of dress suits, in which no better tailor exists in Winnipeg today. Mr. MacNeil employs the services of seven to eight expert tailors, whose work he is prepared to all times guarantee, and who have all had plenty of experience at turning out the best

class of garments. Mr. MacNeil has kept himself thoroughly up-to-date by constant study of the fashions in the big centres, and his customers know that they can always depend upon him to give them goods which are of the most modern style. Mr. MacNeil is a citizen and business man worthy of the highest credit, for he has given an example of the success that waits on enterprise, energy and integrity.

JOHN W. PECK & COMPANY, LTD.

The city of Winnipeg and its tributary province of trade is reaping large commercial benefit from the manufacturing enterprise of Montreal and other eastern cities. It is a benefit that will continue to grow with advancing conditions in city and country. Winnipeg is not without manufactures of its own, but in lieu of the combination of such institutions which give nation-wide latitude to trade, there are many representative establishments here in the way of large mercantile houses which handle the exclusive manufactures of large eastern concerns for the distributing trade of the west and northwest. This condition is strikingly illustrated by the extensive branch establishment of the great manufacturing house of John W. Peck & Company, Limited, of Montreal. There the company are manufacturers of men's and boys' clothing, shirts, sheep-lined coats, furs and caps. They are also importers of textile woolsens, raw furs, hats and men's furnishings. Their factory of four stories and basement, together with warehouse and auxiliary buildings, covering a city square, is one of the great establishments of Montreal, to which a large addition is being built this year to provide for the great expansion of their trade. There the company operate with 2,000 employees, besides a large commercial force. They also maintain branch houses in Winnipeg and Vancouver. In the Winnipeg house, a large building of six stories and basement, the entire list of manufacturers and imported merchandise is most adequately represented by stocks specially selected to meet the requirements of the western trade. It forms one of the most extensive mercantile concerns in the city and adds greatly to the strength and beauty of its physical development. It is one of the most important centres of its trade. This important branch is situated at the corner of Notre Dame avenue and Princess street. The business was established here thirty-two years ago.



JOHN W. PECK & COMPANY, LTD.

G. F. STEPHENS & CO., LIMITED

The firm of G. F. Stephens & Co., which is one of the oldest and best known industrial concerns in Winnipeg, and throughout the Canadian West, was started in February 1882, by Mr. G. F. Stephens, in premises then known as the Spencer Block on Portage Ave.

The warehouse consisted of one flat, about 25x60—later, in 1886—they removed to somewhat larger premises, now occupied by the Banque d'Hochelaga on Main St., and in 1887 a three story brick building on Market street was purchased, and this formed the nucleus of the present large structure, consisting of a solid block of buildings, five storeys and basement, 110x165 feet, owned and occupied by the company on this street.

In addition to this property where their paint factory, warehouses and offices are situated, the company have a modern and fully equipped Varnish Plant on Empress street, erected in 1906, and a fine branch warehouse at Calgary, Alta.

In 1911 the firm of G. F. Stephens & Co., were incorporated as "G. F. Stephens & Co., Limited." The original officers were G. F. Stephens, president; William Hargreaves (since deceased) vice-president, and M. F. Christie, secretary treasurer. The present officers of the company are the same, with exception that on Mr. Hargreaves' death, Mr. Frank W. Stephens became vice-president.

Mr. Christie, the secretary treasurer, has been associated with Mr. Stephens in this business since its inception.

The business of this company, which is the manufacturing of paints, varnishes, etc., and jobbing of all painters' and glaziers' supplies, is very extensive, and extends from the Great Lakes to the Pacific—it is handled by a large staff of travelling salesmen, some of whom having their headquarters at the more important points, such as Regina, Saskatoon, Edmonton, Calgary, etc.

The key-note to this Company's policy has always been "Quality" coupled with satisfactory service and fair treatment and it is on this basis they enjoy such an enviable reputation and their products such an enormous demand.

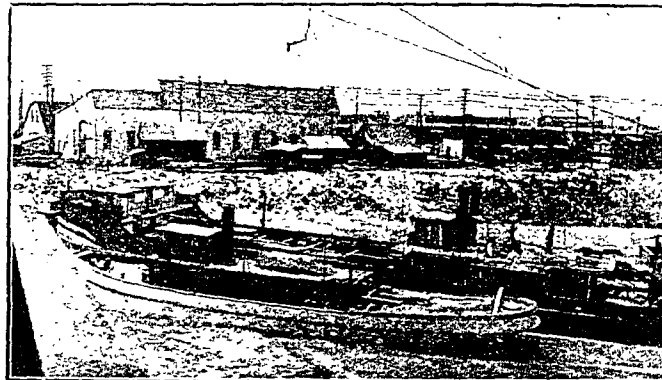
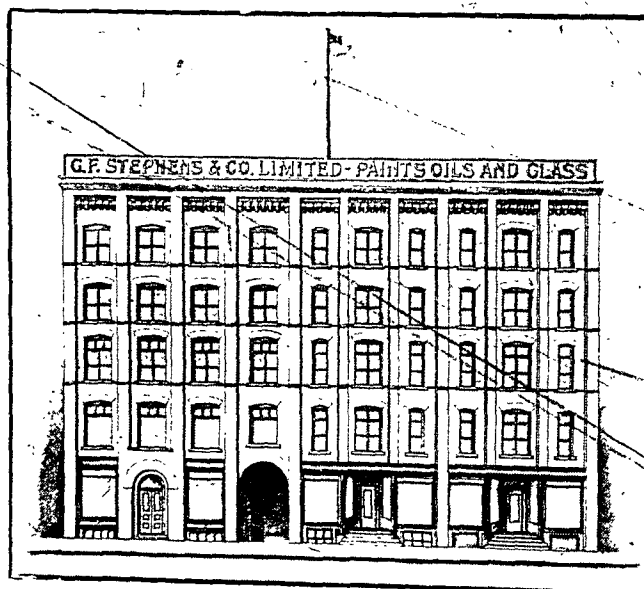
picture sweaters and knitted coats, mitts and gloves—the articles that are universally worn for out-door sports and employments—and they are made suitably for the shop, as well as the field. The articles are made of standard materials and the work for durability is unsurpassed by the best stocks of general commerce, while they are far above the average in quality. There is not a section of country within the range of Winnipeg's trade that is not supplied, more or less, with the products of the Northland Knitting Company, and its good reputation continues to grow. They are the kind and description of goods that most country people prefer. Mr. T. J. Fernie is president of the company, manager and chief owner of the business. He is a member of the Winnipeg Development and Industrial Bureau, a

THE DOTY ENGINE WORKS CO.

A comparatively new enterprise for Western Canada is the Doty Engine Works Company of Winnipeg, Limited, it having been established only a little over two years ago, and already a fleet of steamboats, equipped with engines and machinery all built in Winnipeg, and outfitted for sail and commercial service, are the product of this enterprising concern.

The head office and works are here in Winnipeg and branch offices are maintained at Gooderich, Ontario; Toronto, Ontario and at Vancouver, British Columbia.

Doty Bros., are the proprietors of the business which has grown to considerable proportions. They make a specialty of high class marine engines, and the Doty engine was in-

**DOTY ENGINE WORKS****THE NORTHLAND KNITTING CO.**

As a rule, the more important manufacturing establishments in Winnipeg have been judiciously determined to meet the current demands of the times, though none the less appropriate to permanent needs. No kind of factory for goods of home requisition could have been better selected than that of the Northland Knitting Company of this city. This company began business about four years ago and have realized a fine increase and a glowing prospect for future operations. This company manu-

man of public spirited enterprise and a progressive citizen. His factory, situated at 132 Portage avenue east, occupies two floors, 50x100 feet. It is well equipped with the best modern machinery for such manufacture, and Mr. Fernie employs fifty to sixty people. He sells to the wholesale and retail dealers and all his product is readily taken. They are worn by many Winnipeg people, while they are distributed all over the western country. The large growth of the trade in so brief a time assures its greater prosperity in the future.

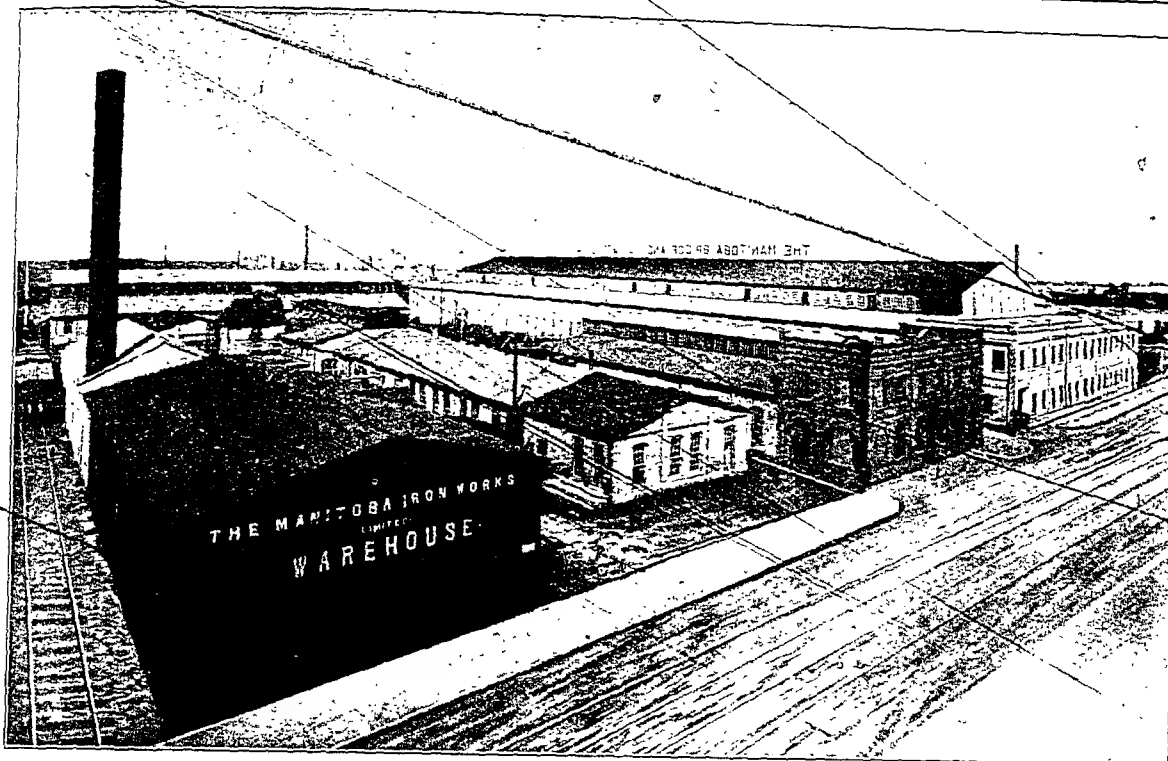
stalled in the first propeller driven steamer on Lake Winnipeg.

The growth of Winnipeg as a metropolis and the large number of manufacturing and mercantile concerns to locate here has far exceeded the anticipations of a few years ago, and now a big ship-building yard and flourishing marine traffic has been added to this inland city. Though it can not have the vast latitude of the Great Lakes, it has Lake Winnipeg and the Red River for unobstructed commercial navigation.

In earlier times flat boats and little steamer crafts between Winnipeg and the Lake were put out of commission by the railroads. The steamers for pleasure excursions have continued to the present day but now, since the completion of the lock and dam at St. Andrews rapids has provided a sufficient depth of water for substantial shipping, an organization of business men has been effected here for all the constructive work of a practical passenger and freight marine service. A ship yard and machine shops have been constructed at the foot of Water street; the Doty Engine Works Company, are manufacturing marine engines, boilers and other boat machinery and building steam vessels of special design suited to lake and river traffic and the first of these new steamers are now in service.

For a beginning in 1910 the company built two large steel steam barges similar in general outline to those used on the Great Lakes for handling ore, coal and grain, one tug for the river and lake work and three tow barges and these are now actively engaged. This year the company has built a large addition and nearly doubled its capacity, which was made necessary by the large increase in business, and in order to fill orders placed by mercantile and industrial concerns for steam barges; and among the new products of this year will be two steamers and five wooden barges.

The Doty Engine Works is one of the active institutions of Winnipeg, located at the foot of Water street. Although only a little over two years of age it has made wonderful progress and the future will see still greater accomplishments from this concern.



THE MANITOBA BRIDGE & IRON WORKS, LTD.
Logan Ave., West Winnipeg.

MANITOBA BRIDGE AND IRON WORKS CO., LTD.

LOGAN AVENUE WEST, WINNIPEG.

The above represents the plant of the Manitoba Bridge & Iron Works, Ltd., Logan Ave., Winnipeg. The plant consists of seven fully equipped shops, large structural shop with a capacity of 1200 tons per month, and plate shop with capacity of 250 tons per month. The foundry has a capacity of 15 tons of metal per day. All material is handled by electrical-ly operated overhead travelling cranes, to-

gether with auxiliary air hoists arranged on job cranes.

The above firm is purely a Western firm, composed entirely of Western men and capital. Great credit is due to the efficient management which has built up this large and prosperous business, and many of the most prominent buildings have been fabricated and erected by this firm.



T. R. DEACON,
President and Manager

The Manitoba Bridge and Iron Works, Ltd.

Few men are better known in the Contracting field of Western Canada than Mr. T. R. Deacon, President and Manager of the Manitoba Bridge and Iron Works, Ltd., and a good measure of the success of the company is due to his energetic methods of securing business. Under his capable direction a large number of contracts have been brought to successful completion. He is a Civil and Mechanical Engineer, a graduate of the Toronto School of Science. Mr. Deacon is a director of the Winnipeg Builders Exchange.

THE McNAUGHTON FRUIT AND PRODUCE EXCHANGE

One of the leaders in the fruit commission business is Mr. William McNaughton, the enterprising proprietor of the McNaughton Fruit and Produce Exchange, at 45 Notre Dame Street. Mr. McNaughton has been established here for six years. He handles both fruit and country produce, on commission only. He re-

ceives large consignments of all kinds of American fruits—apples, peaches, pears, grapes, oranges, lemons, bananas, pineapples, etc., from leading sources of production and from large eastern and western dealers, and sells to retail dealers in Winnipeg and throughout the west. He also handles country produce to the local trade. Mr. McNaughton is also a fruit auctioneer, and in that way sells a large amount of surplus fruits for other dealers. He operates with an extensive warehouse and three or four employees, and is always prepared to furnish a supply of all kinds of fruits.

L. D. PERCY

An enterprise that lends a distinct enhancement to the prestige Winnipeg enjoys as a manufacturing centre, is that of Mr. L. D. Percy, jeweler, whose establishment is located at 12 Princess Street. Mr. Percy has been engaged as a manufacturing jeweler here for five years and has become one of the best known commercial figures in his own particular line in Winnipeg. He makes such goods as brooches, chains, pins and buttons, and sells at wholesale to retail jewelers in this province. At his business premises he has installed an up-to-date plant for the rapid production of his specialties, while he employs the service of ten or twelve expert jewelry workers. The articles turned out by Mr. Percy are very popular with the trade on account of their artistic qualities and moderate price, and as a consequence he is always kept busy filling the orders that come in from all parts. Mr. Percy belongs to that class of business men who have contributed much to the progress of this city as a manufacturing centre and whose success must serve as an attraction to others. His methods have

always been marked by absolute fairness and honesty and he stands very high in the esteem of his customers.

HARGRAFT AND GOODERHAM

The above partnership was formed about eight years ago, and comprises a firm of grain merchants. Mr. A. R. Hargraft and Mr. H. D. Gooderham have each had years of experience separately in handling grain, in all the customary ways of dealing. They have sold from the store and in the general market, bought, sold and shipped. Both are members of the Winnipeg Grain Exchange, and have all the advantages of trade under the dispensation of that organization. But the commission merchant, if he be experienced, well acquainted and enterprising, can find plenty to do, to say nothing of the great deal that he will be obliged to do at times in selling off all the grain that is consigned to him. Messrs. Hargraft and Gooderham have a wide and favorable acquaintance with the farmers throughout the grain growing regions of the west, and they receive a good share of the grain to be sold and cleared from this market. They sell all kinds of grain and sell almost exclusively on commission. They are well known and esteemed for their alertness to all market conditions and their activity and success in making quick sales and prompt returns to their clients. Alexander R. Hargraft was born in Cobourg, Ontario, November 28, 1860. He began business life as a clerk with Hargraft and Company, at Cobourg; came to Winnipeg in 1901, and founded the present business. Mr. Hargraft was president of the Grain Exchange some years ago; was also a member of the council of the Exchange for several years. He is a member of the Manitoba, St. Charles, and Country Clubs. Harold D. Gooderham was

born in Toronto, June 19, 1881, the son of W. G. Gooderham. He was educated at Ridley College and Toronto University. He began as a clerk with the Canada Permanent Mortgage Corporation in 1903; came to Winnipeg in 1904. He is a member of the Manitoba, St. Charles, and Country Clubs here, and at Toronto, the Toronto Golf and Royal Canadian Yacht Clubs. The office of the firm is room 435 Grain Exchange, where they employ six or seven clerks, and do a big business. This concern specializes in barley and are ranked among the largest buyers in that commodity on the Winnipeg Exchange.

N. H. NEILL, OPTICIAN.

Not only students and business men, but people in all positions should give unfailing care to the eyes. If the vision is poor or if one is tired by reading, the matter should be at once looked into, and the services of a reliable optician obtained. One of Winnipeg's most noted and efficient opticians is N. H. Neill, who has had fifteen years' experience. Mr. Neill employs assistants, all deft and practical optometrists, the establishment is at 274



N. H. NEILL.

Portage avenue, in a central location. The store is handsome, having fine fixtures and lighting facilities. Everything in the line of spectacles, eye glasses and optical goods is shown, and the stock is remarkably attractive and large. Eyes are scientifically tested, and glasses that will grace the face are fitted with the utmost care and accuracy. Eyeglasses are of the most improved designs, with all the newest patents combining comfort and service. The Neill store carries a complete line of field and opera glasses, compasses, barometers and all weather instruments, and these may be had at various prices, and the selection of metals and styles is large and varied. In short, for anything pertaining to the eyes, the best thing to do is to consult N. H. Neill and have matters rectified in the very best manner by a satisfactory concern.

J. R. SUTHERLAND & COMPANY

The stranger who is contemplating investments in local realty cannot go far wrong in his purchases, no matter in which direction he turns, but it is generally advisable to consult some real estate firm, the members of which are familiar with past history and who are able to forecast the future with a considerable degree of accuracy. Such a firm is that of J. R. Sutherland & Company, whose offices are at 607 Ashdown block. The individual members of this well-known firm are Messrs. J. R. and J. H. Sutherland, two brothers, who have spent all their lives in the west, and whose familiar-

ity with locations and values renders them particularly reliable when it comes to a question of authentic information. Incidentally it may be mentioned that their ancestors were with Lord Selkirk's party when the settlement was made here in 1812. Besides handling their own property, having large investments in Winnipeg city property and Manitoba farm lands, the Sutherland Bros. also act as agents for others, and have listed on their books a large amount of valuable holdings in this and other sections of the west. During the two years that they have been identified with the business in Winnipeg they have closed many important deals. They also negotiate loans on improved property, place insurance, and buy and sell agreements of sale. They are gentlemen of the highest standing and are in every way worthy the confidence of investors.

STRATHCONA HOTEL

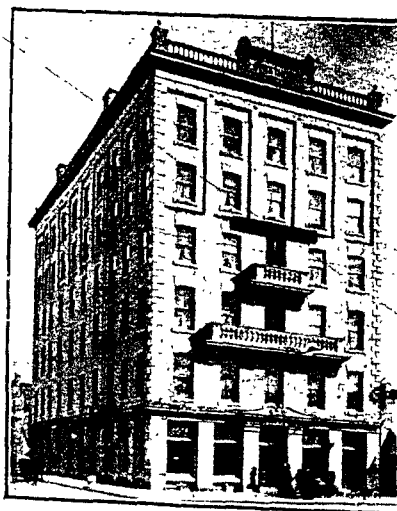
For all that is desirable in hotel hospitality, the Strathcona hotel can be commended as one of the best. It is a substantial six-story building of brick and stone, at the corner of Main and Rupert streets, a good central location. It is elegant in its appointments, containing 120 rooms, handsomely furnished and provided with all modern conveniences. It is well provided with sitting rooms and parlors, well ventilated and electrically lighted. It contains an elegant dining room that is made particularly attractive by its excellent fare and pleasing service.

The Strathcona hotel is conducted on both the American and European plans, thus catering to the wishes of everybody. Those wishing the merican plan are given a rate of \$2.00 per day, \$2.50 per day for room with bath, and the service extended can not be equalled anywhere in the Dominion at this rate. The rooms are large and roomy and the meals the very best. The rate for rooms on the European plan is \$1.00 per day and up, and as the Strathcona Cafe is always open and meals can be had when wanted, this plan of living has become quite popular.

Until recently the Strathcona hotel was conducted strictly as an American plan hotel but realizing the trend of modern times, and ever awake to cater to the wishes of the people, Fitch Brothers, the proprietors, have recently changed it into both the American and European plan. The dining room has been remodeled into a modern cafe with private dining booths, in addition to the main dining room. The menu as provided is such as will be found in the best hotels of this continent. A competent chef is on hand at all hours.

The Strathcona new electric auto bus meets all incoming trains and transports all guests to their outgoing train free of all cost.

The Fitch Brothers, who succeeded the McLaren Brothers as proprietors about a year ago are experienced hotel men, with a wide acquaintance, and with their modern ideas and courteous attention the Strathcona hotel is destined to be the popular hotel of Winnipeg.



STRATHCONA HOTEL
Main St., Winnipeg.

CONTROLLER ARCHIBALD A. McARTHUR

In private life, Mr. McArthur is a merchant and head of the McArthur Grocery Company, Limited, 728 Logan avenue. For the fourth time he has been returned as a member of the board of control for the city of Winnipeg, and it seems that so far as the will of the voters is concerned, he may be a permanent fixture in the executive department of the city government. Mr. McArthur was born at Lobo, Middlesex County, Ontario, April 24, 1845, and educated at Komoka Seminary. He farmed the Balmoral farm and was a stock breeder in Middlesex County, Ontario, until 1882, when he came to Winnipeg. His first exhibit as a breeder was at the first Canadian exhibition held at Ottawa in 1879, when he was awarded eight first grand prizes and four medals, these being presented by Princess Louise in the senate chamber of the parliament building. For three years he also exhibited at the state fairs in Michigan, Illinois, and the world's fair at St. Louis, Mo., winning the highest awards at every place. At St. Louis the prizes were presented Mr. McArthur by the governor of Missouri, at the Planters' Hotel. From 1888 to



1891 he was also manager of Sir John Lester Kaye's Monmouth farm at Gull Lake, Assiniboia. He has pursued a steady, sturdy and successful course as a merchant, while taking a live interest in civic affairs. Mr. McArthur served as alderman from 1905 to 1908. In the latter year he was elected controller and has been re-elected every year since. He lives at 724 Logan avenue. In private life and in his official capacity he has been a staunch supporter of an adequate water supply for the city and has been styled "Father of a Visible Water Supply." His natural ability eminently fitted him for the office and enables him to perform the official duties with ease and precision.

A. H. MORLEY

Among the most promising young men whom Eastern Canada has given to the West and have made their influence felt in the life and work of the development of the city of Winnipeg is the subject of this sketch, Arthur William Morley was born at Hamerville, Ontario, on August 9th, 1880, of English parentage and coming of a well-known country family. He attended the public and high schools of his native province. In 1900 he moved to Winnipeg where he commenced the study of law. After a brilliant career as a student he received the LL.B. from Manitoba University in 1904, and in the same year was called to the bar and has practised Law in Winnipeg since that time. Mr. Morley is also well known in a number of organizations in that city and is a director in a number of important business enterprises. He is a Captain in the 90th Regiment Winnipeg



A. H. MORLEY

Rifles and in 1911 had the honor of being among those selected to represent Canada at the Coronation of His Majesty King George V.

D. R. C. MacLEAN.



D. R. C. MacLEAN.

Mr. D. R. C. MacLean, barrister, is one of the brightest among Manitoba-bred young men who have turned to the Liberal professions for a career. He was educated in this city and in 1904 he graduated from the law school of Manitoba University. The next year he was called to the bar, and in the short space of three years he has succeeded in building up a law practice that requires a staff of six employees in his office, on the third floor of the McArthur building.

ACORN BRASS MANUFACTURING COMPANY, LIMITED.

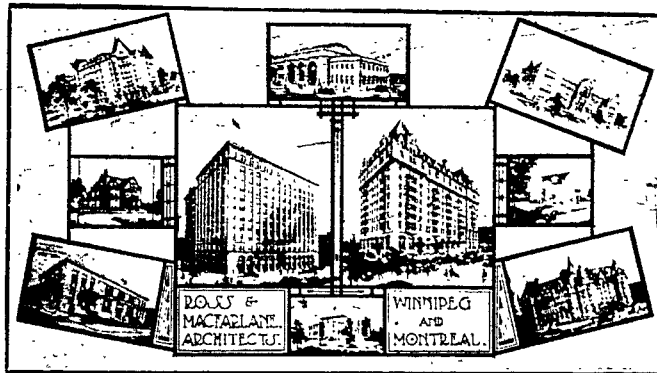
Winnipeg is a city of new enterprises and new ideas, but it must be said that the new enterprises are flourishing in a thoroughly assured fashion, while the ideas that are being exploited have a distinctly essential place in the community. A concern to which both of these introductory contentions can be truthfully applied is that of the Acorn Brass Manu-

facturing Company, Limited, which has show-rooms located at 275 Fort Street. This company was established some two years ago, and deals in central generator and wire lighting gasoline systems, mantels, stoves etc., in connection with them, and makes a specialty of rag inverted and upright mantels. It has a most up-to-date plant for the production of these goods, which it sells from the large stock always carried direct to the consumers here and in the western country. Employment is given by the firm to some half-dozen assistants, who are noted for their competency and courtesy. The president and manager of the Acorn Brass Manufacturing Company, Limited is Mr. J. A. Gaynor, one of the best known business men in Winnipeg. His contribution to the progress and development of the city has been a very material one. Outside of the valuable asset that his company constitutes he has been a consistently hard worker for the city as a member of the Winnipeg Development and Industrial Association, which organization has derived much benefit by his sound advice and conscientious support.

THOMPSON, MACDOUGALL & CO.

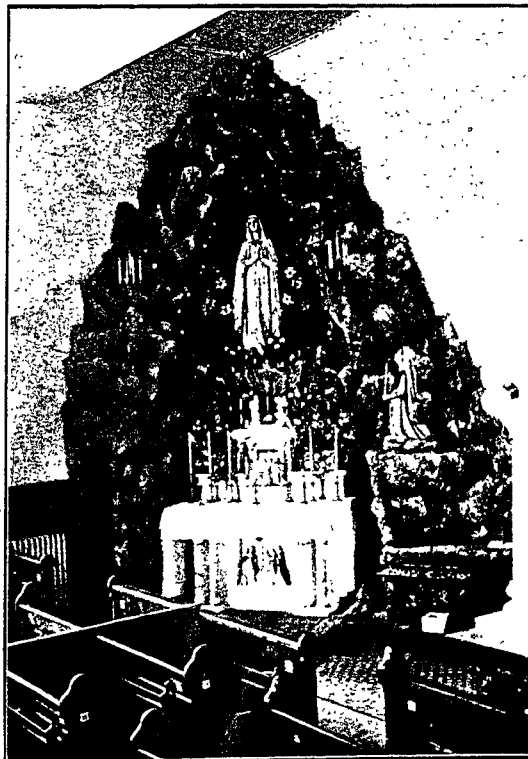
In the supply of material for building construction, street pavements, etc., one of the most important—both as to quality and quantity—is gravel. Dealers in this line of material have considerable difficulty in obtaining a supply, and particularly in getting it free from dirt of any kind that renders it unfit for concrete work that is so largely used in the present day construction. Thompson, MacDougall & Company, in supplying this material have one, if not the best, gravel beds in the vicinity of Winnipeg, and are doing a large business in shipping to Winnipeg as well as outside points. The firm consists of T. T. Thomson and H. MacDougall, both Canadians. They began operating their pit two years ago and have continued increasing the business in keeping with the demand. This spring they added a large steam shovel to their already well equipped plant, and are now doing a large business.

The firm makes a specialty of selling in ear lots to contractors, builders and others having use for high grade material of this kind. Their offices are at 204 Farmer Building.



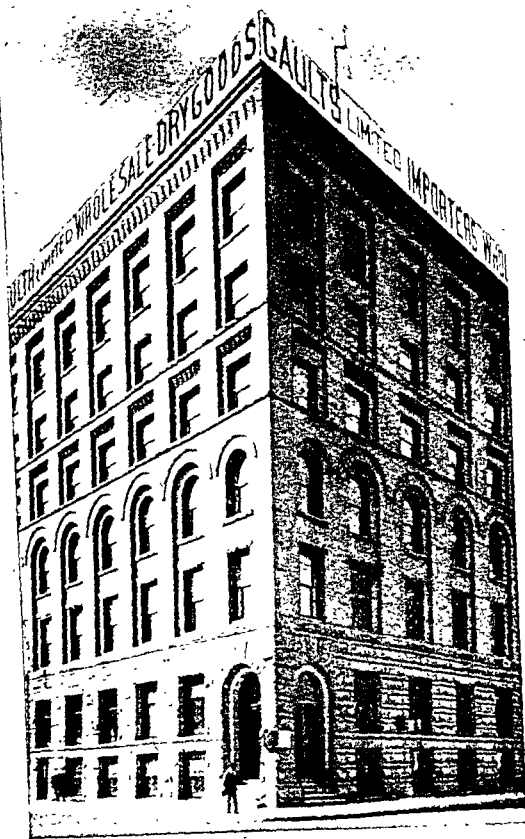
The above group of buildings illustrates the versatile ability of design of the prominent firm of Architects, Ross & MacFarlane, Win-

nipeg and Montreal, whose work extends from coast to coast.

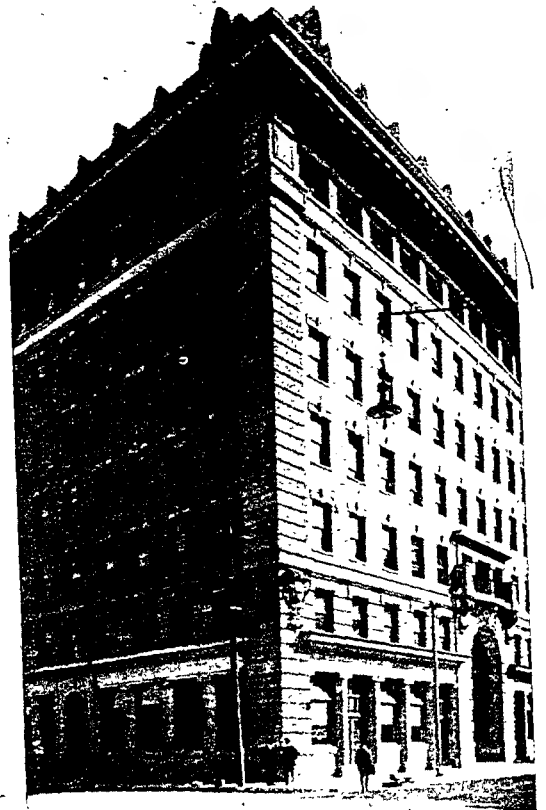


NOTRE DAME DE LOURDES ALTAR AT HOLY GHOST CHURCH, Wpg.

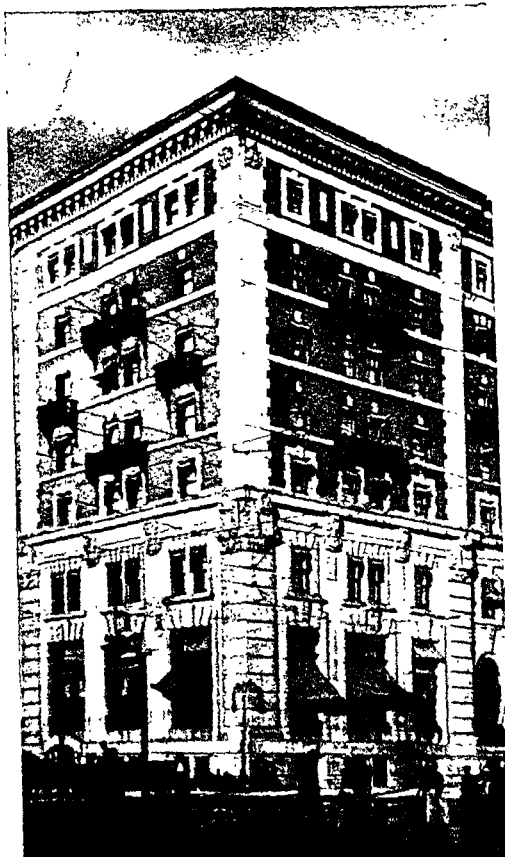
TIGHT BINDING



GAULTS, LIMITED



GRAIN EXCHANGE BUILDING



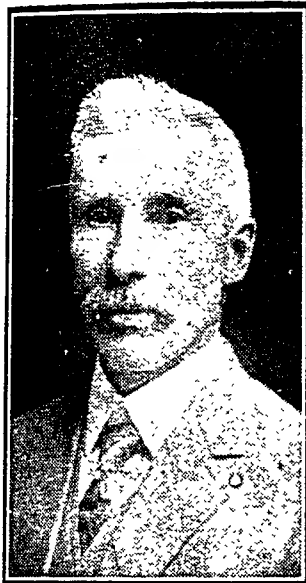
ROYAL ALEXANDRA HOTEL



R. J. WHITLA & COMPANY, LTD.

The Winnipeg Paint and Glass Co.

LIMITED

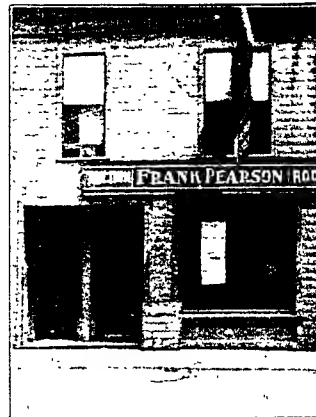


EDWARD CASS, President.



ONE of the largest and most enterprising concerns in Winnipeg, is the Winnipeg Paint & Glass Co., Ltd., dealers in Builders' Supplies of every description. This company was founded by Messrs. Edward Cass, James McDiarmid and John Carr, General Contractors of Winnipeg and commenced business in the year 1902. Their first premises were in the two storey warehouse, shown in the accompanying cut, situated on Donald St., which were small compared with the warehouses and yards now occupied by the firm. The original business was that of a Paint and Glass Company, with a capital stock of \$25,000, which at that time was sufficient for the requirements of the business. However, this was not for long, the quality of goods and service the firm were offering made it necessary to extend the warehouse, stores and also increase the capital stock of the company. In the fall of this year, Mr. R. W. Paterson joined the firm, which made the Board of Directors as follows:—Mr. Edward Cass, President, Messrs. James McDiarmid and John Carr, Vice-Presidents, and Mr. R. W. Paterson, Secretary-Treasurer, with a capital stock of \$150,000 and immediately a site was purchased on Notre Dame Ave. E., and a six storey warehouse erected and also a warehouse site secured on the C.N.R. tracks for storage purposes. To the Paint and Glass business, other lines were added, the first of importance being Sash and Doors. The building on Notre Dame St., was occupied as a Paint and Glass wholesale warehouse, an Art Glass factory and the City Paint & Glass Department, while the trackage premises were occupied as a warehouse for Sash and Doors, Plate Glass and various other supplies.

It was soon found that these premises were inadequate for the requirements of the firm and a large block of land was purchased in Fort Rouge, on which was erected one of the largest planing mills in the city, large storage warehouse for Sash and Doors and extensive lumber yards, stables, etc., which necessitated a further increase in capital to \$500,000. About this time it was also found necessary to make provision for the Alberta business and a five storey warehouse was erected in Calgary to take care of this territory.



Premises on Donald Street occupied by the WINNIPEG PAINT and GLASS CO., LTD., in 1902.

In October, 1907, the firm suffered a severe loss by fire, which completely wiped out building and stock at 179 Notre Dame Ave. East and for a short time, inconvenienced the company, but immediately a new warehouse was started and stock rushed in to take care of the fall trade and from this time on they have found it necessary to extend their business by leaps and bounds. At the present time the capital of the company is \$1,000,000, with a warehouse at 179 Notre Dame Ave. East, Winnipeg, an eight storey warehouse on Portage Ave. East, Winnipeg, together with extended lumber yards, Sash and Door warehouses and Planing Mill, a large commodious warehouse in Calgary and distributing warehouses at Swift Current and Saskatoon, with an exceptionally fine eight storey building in the course of erection in Winnipeg and a five storey building in the course of erection at Edmonton.

This firm advertise to supply everything for a building and a visit to their various plants confirms their slogan "Everything for a Building."

The Planing Mill, situated in Fort Rouge, employs 250 hands and manufactures everything in Sash and Doors, Store Fronts, Showcases and interior fixtures of all kinds. In the Lumber Yards and Sash and Door warehouses are to be found the finest selection of rough and dressed lumber and interior finish in hard and soft wood anywhere in Canada.

The Art Glass Department, which is equipped with modern machinery of every kind for bevelling, silvering and manufacturing of Art Glass of every description, is without equal anywhere West of the metropolitan cities.

The Paint & Glass store which is situated in the Notre Dame Street building is devoted exclusively to these lines, and shows a complete line of paints, varnishes, calcim, etc., and effects to be obtained by these goods from the leading manufacturers of Canada and foreign countries.

The increased demand for Martin-Senour 100 per cent. pure paint, and specialties, which are jobbed by this firm, made it necessary to make provision for a paint factory in Winnipeg, and the new factory of the Martin-Senour Company, of which the Winnipeg Paint and Glass Co. are heavy share holders, is equipped with modern machinery and facilities to take care of the demand.

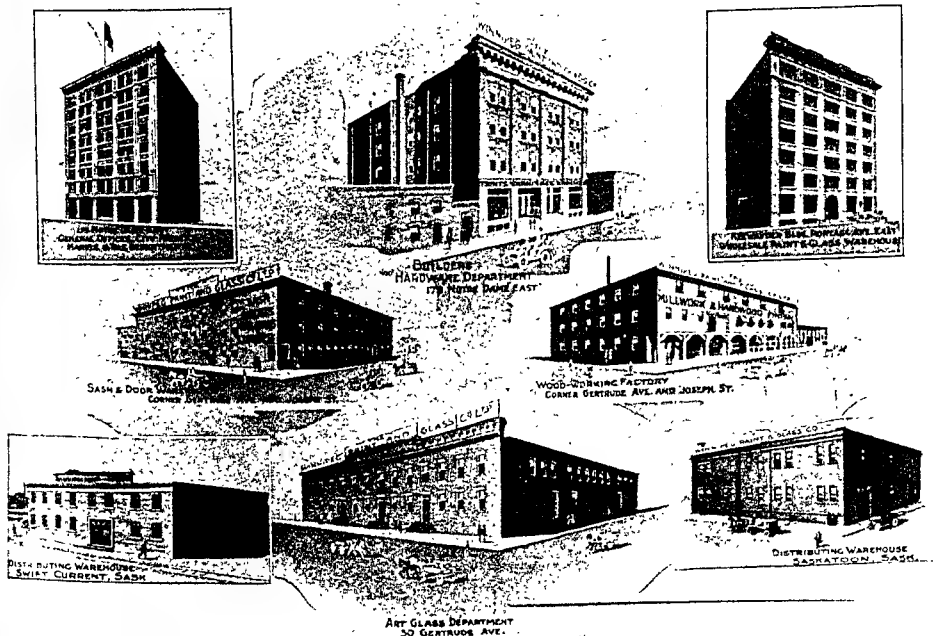
The Builders' Hardware Department, one of the latest to be added to the many others, is well worthy of a visit. An exceptionally fine sample room fitted up in solid mahogany and in which is displayed the different schools of hardware has been found of great assistance to the builders and architects of the city.

The Mantel, Tile & Grate Department in which there is a very fine selection of samples and finishes of every requirement for a fire place, tile and marble for floor and wall work, is also situated in the Notre Dame building.

The company has recently secured the contract for the new General Hospital Building in Winnipeg, which is one of the largest contracts on tile and marble ever let in this city, supplies for same being brought from four or five foreign countries, in addition to products being used from Canadian manufacturers.

The demand for marble work in Western Canada is increasing very rapidly and this firm have now in the course of erection an extensive marble plant for manufacturing marble work of every description from the marble in block form which will be brought from the best quarries of Italy, United States and Eastern Canada.

The success of the company lies in the completeness and excellence of the stock and service, the strict integrity which it observes in every transaction, the breadth of view with which it is managed, the desire at all times being to supply the trade with the best of building material, promptly and at fair prices. We do not think there is a firm in Canada which covers as many lines or can give as good service in building material as the Winnipeg Paint and Glass Co.



Premises occupied by the WINNIPEG PAINT and GLASS CO., LTD., in 1912. Warehouses in Calgary and Edmonton in addition to above.

Winnipeg's Bureau of Information

The Canadian West offers many opportunities to men with push and pluck. It has made hundreds of men richer, manufacturers more wealthy and has raised thousands of young men to influence and affluence.

Twenty-two thoroughly representative business bodies of the city of Winnipeg conduct an official bureau of information upon the West's wonderful opportunities. This Bureau has compiled literature and statistics of every line of business and industry, and manufacturers, investors and professional men, who want reliable, unbiased information regarding this great central market, can, on application, have any of the following up-to-date publications mailed free of charge:

Annual Review and Outlook Letter, with statistics covering the past ten years.

Why Winnipeg Wins. How a trading post has grown to a metropolis in a few years.

Winnipeg the Great Centre, from which so much wealth and vitality radiate; offers bright prospects to capital and labor.

"What We are Telling the World about Winnipeg," bound volume of over twenty pamphlets, illustrated, dealing with every phase of civic life.

Winnipeg "The City Beautiful," built along the best lines of municipal architecture. Has Civic Planning Commission.

Winnipeg Past and Present. More progress in thirty years than most places in a century.

Winnipeg the Supply City of Western Canada, with Bank Clearings in 1911 of over a Billion dollars.

The Wasteful Way of the West. "Western Canada has money to 'burn' and burns it.

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Wheat makes most of the World's Wealth and has made Winnipeg a remarkable record of progress.

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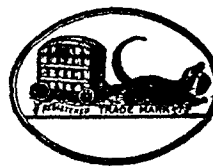
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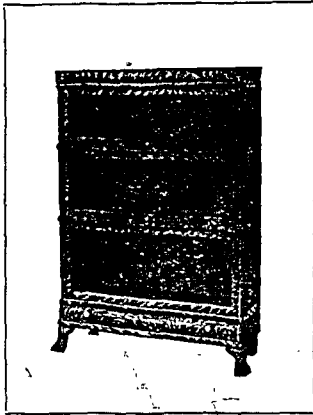
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I am requested to write to you concerning The Great-West Life Assurance Company, which has its head office in Winnipeg. I know the directors of the Company in Winnipeg and I can say without hesitation that they are men eminent in our community and that they are really foremost in the commercial world of this part of the country.

The advantage of investing money at a satisfactory rate of interest, with first class securities, the value of which necessarily increases with the increase in population, has led to the idea of having the head office of the company in Winnipeg. The results up to date have demonstrated the wisdom of this choice.

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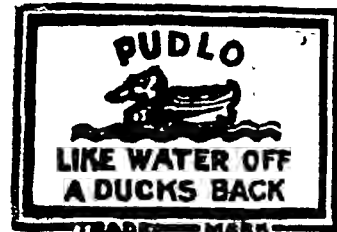
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to stand the test. It mixes scientifically with Cement and forms an
everlasting damp resistant. No other material does this.

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BARRISTERS, ATTORNEYS, NOTARIES

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| ARTISTIC HAIR DRESSING | HAIR DYEING |
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Have acquired the
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Increased Facilities Efficient Service

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GEO. CRAIG CO.
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Loans effected on first, second and third mortgages.

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We respectfully court your co-operation and support.

T. M. Grover, Pres. and Manager

You Want Office Furniture

That attracts Favorable Attention. You want it Serviceable and at the Right Price. We supply these wants.

219 Garry Street, WINNIPEG



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Branches: St. Boniface, Man.—46 Provencher Avenue, Phone Main 8132 and Edmonton, Alta.

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STANLEY BLOCK 625 MAIN STREET

We make a Specialty of Table Wine from Bordeaux. Our price will interest you. Our Mass Wine is approved and special price quoted to the Clergy.

Ask for the Price List

WINNIPEG

MAN.



SOCIETY'S TOWN CAR

Women who value correctness of style and who pride themselves on their ability to choose superior things, will find in the Detroit Electric their ideal of a motor car.

Artistic in design, dainty and correct in appointments, with many patented, exclusive features making for greater convenience and comfort. This is the car that is driven by many prominent men and women of Winnipeg who demand the superior thing, irrespective of price. It is their private car. They may use other means of conveyance, but their Detroit Electric gives them a luxurious privacy otherwise impossible. The more particular you are, the more you select things that fit your personality and individuality the more the Detroit Electric will mean to you in your selection of a motor car.

THE LARIMER COMPANY, LIMITED

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The Finest MASS WINES

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CHURCH PURPOSES

With absolute guarantee
Best Quality. Reasonable Prices
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Given our prompt attention

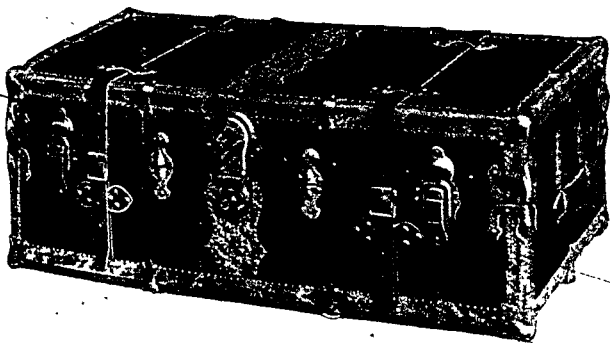
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The largest trunk manufacturers in Canada West of the Great
Lakes. Repairing of all kinds. Trunks, Bags and
Sample Cases made to order.

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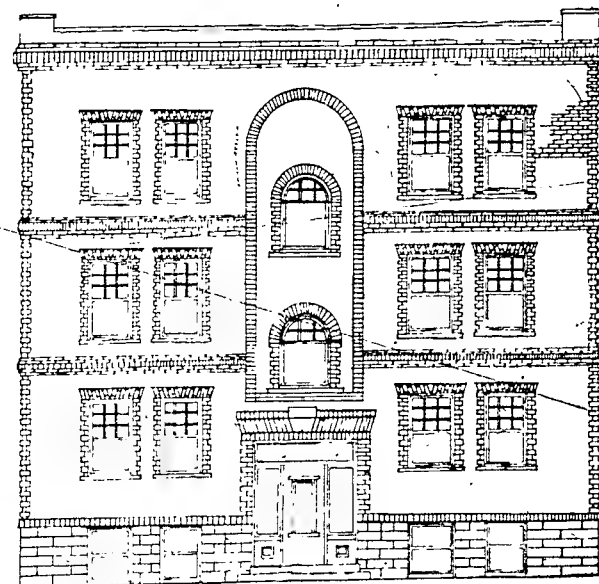
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Mulvey Apartment, Corner Mulvey and Hugo, one of the Apartments built by us.

BRICK, STONE AND CONCRETE WORK
IS OUR SPECIALTY

And we will save you money if you will see us before you
give your contract.



1877

E. L. DREWRY'S

*Redwood and Empire Breweries
and Golden Key Aerated
Water Factories.*



THE GROWTH of the Industrial Life of Winnipeg cannot be more aptly illustrated than by comparing the plant of E. L. Drewry's Redwood Factories in 1877, with that of the present extensive and completely modern establishment.

In 1877 one horse was used as the entire motive power of grinding malt, pumping water, delivering the product, etc. Now, a battery of four eighty horse power steam boilers are fully employed, and in addition, an electric motor generator of 250 H.P. is now being installed.

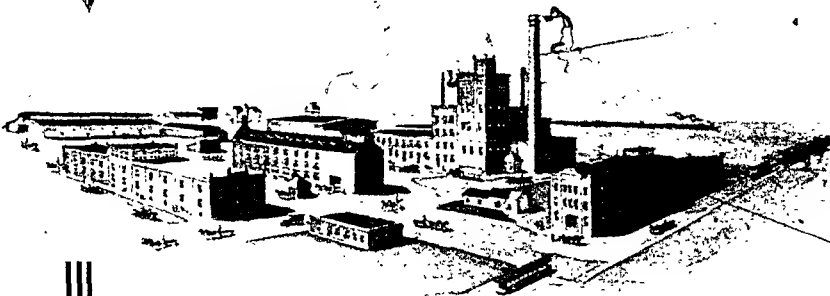
In the early days, two men constituted the staff, while now, even with the introduction of much labor saving machinery, about three hundred men are employed.

The Brewing capacity is being doubled, by installing a duplicate plant. The machinery is of the most up-to-date character. The Beer is stored in glass enameled casks, insuring its purity and good keeping qualities.

The Bottling House is one of the most complete in the Dominion. Silver lined machinery is used in the manufacture of the well-known Golden Key Brand Aerated Waters which find a ready market throughout Western Canada.

Cold Storage Warehouses for the proper handling of the Beers and Ales of the Brewery, are established at principal points in Manitoba, Saskatchewan and Alberta.

The cuts shown in this article will give some idea of the wonderful growth of this enterprise.



AS IT IS NOW !



Yes, Sir!...

IT'S

STANLEY

PHONE FOR

A CASE

Main 8638

Extra Dry Ginger Ale
and Mineral Water

A hundred point home product

Bottled at the Springs

Under the most humble auspices, and possessing nothing to recommend them but their own intrinsic merit, the waters of the Stanley Mineral Springs have gradually become known to an ever increasing circle of patrons. No one knows the name of the first white man to drink from these springs. Whether the early pioneers drank from their cool and exhilarating depths there is no record. It would be strange, however, if the Indians had failed to direct the early explorers of the new Ontario to what they looked upon as the fountain of youth and health.

At all events there is a halo of romance about the little village of Stanley, resting snugly on the banks of the Kaministiquia, which would probably not be on the map but for the fact that it is the home of the Stanley Mineral Springs, the water being brought down from the springs at the top of a hill, ninety-seven feet above the main line of the Canadian Northern Railway which runs through the village on its way east from Winnipeg. The whole valley and the hills surrounding it are thronged with springs which, like the Stanley, have a large flow and are of volcanic origin. Standing at the Stanley Spring the view down the valley of the winding Kam river is superb and can be followed from the Kakabeka Falls, the third largest in the world, as it plunges down into the tortuous current.

The water of the Stanley Springs comes from below bedrock at a great depth in the earth, issuing forth in bubbling jets of sparkling purity. The soil around the springs is clean sand and volcanic lava, proving that volcanic forces are still at work deep down under the earth's crust. The springs are located nineteen miles southwest of Fort William, in the border of picturesque hills that skirt the north shore of Lake Superior, far from great cities, towns or even communities. The importance of this feature is obvious when we realize that the waters of ordinary springs or wells, located in or near cities or towns, are frequently unfit for human use. We know that contamination lurks in all city water, its insidious germs immersing the system in troublesome disorders. It is not possible to purify water, beyond the danger point, which is subject to the turbid surface conditions in cities. It will always be a grave menace to health.

But as we must have water to drink, if we are to avoid that supplied for public use, what is the best substitute for it? There are many good spring waters and most of us have our favorites for table and domestic use. Thousands of users and a constantly growing throng throughout Canada and the United States prefer Stanley Water for the very good reason that they find it better in every way than others they have tried. Hosts of men and women are drinking their daily glass of health and strength in Stanley Water, and each time they experience its delightful effect, a new follower is added to the horde of Stanley enthusiasts. Why? Because it is a reliable natural spring water. Please appreciate the importance of this. Nature's laboratory only occasionally produces a valuable water but when it does the result is so wonderful that no chemist, no physician, has been able to reproduce it.

The Stanley Spring is well protected from any possible impairment. It is fenced about and an attractive spring-house stands over it. The water maintains an even temperature winter and summer and does not freeze even in the coldest weather. There are numerous other springs in the neighborhood but only one is being used by the Stanley Mineral Springs Company, Limited at present, its volume being so great as to meet the popular demand. The Company has however recently bought all the other springs in the neighborhood as a safeguard to increased consumption and to protect, absolutely, the trade-mark from the imitations that invariably harass a genuine article of great popularity. Matthew A. Parker, Esq., professor of chemistry of the University of Manitoba, who has made a scientific analysis of Stanley Water, states that it is a water of very exceptional purity.

The water of the Stanley Springs is used exclusively in the manufacture of the popular Stanley Mineral Spring Water and Extra Dry Ginger Ale, two products known throughout Canada as beverages of high quality—the water for its wholesome, invigorating substance and the ginger ale for its sparkling exhilaration and the stimulation it gives to tired and worn persons. After leaving the spring

the water is stored in huge glass-lined tanks. The flow is continual by day and night and the tanks are always full of pure fresh water just under the freezing point. The spring now in use could alone supply enough crystal, liquid health, for all the people of Canada and the overflow would even then form a large, rushing stream to the mouth of the river.

The water, after passing through filters at the spring, and again at the storage tanks, is brought to the bottling department through block-tin pipes by its own gravity and is here bottled at a pressure of three atmospheres in new, sterilized bottles under the most modern sanitary conditions. Cleanliness is the watch-word. The bottles are filled automatically at an average of seventy-five per minute, or 45,000 per day of ten hours, but before being filled they are subjected to various processes to insure absolute hygienic perfection. They are washed inside and out by the latest and most effective devices and are carefully inspected before being passed on to the filler. When filled they are corked by another automatic machine called a crowner, and are then carefully scrutinized by hygienic experts before being labelled and packed.

Owing to the great demand for Stanley-Ginger Ale and in order that the officers of the company may have direct personal supervision over the manufacture of its products, it has been decided to put up a very large bottling plant in Winnipeg and with this object in view the Stanley Mineral Springs and Brewing Company, Ltd., was incorporated. It is the intention of this company to produce Stanley Lager. The Brewery is to be erected on Tache Avenue, St. Boniface, Winnipeg, and Stanley Water will be brought from Stanley Springs in glass-lined, steel-tanked cars, built specially for this purpose. Building operations on the new brewery will probably have commenced before the public reads this article. The following are the officers and directors; R. J. McKenzie, President; John Galt, Vice-President, Hugh Sutherland, Joseph G. Carroll, D. E. Sprague, F. S. Wiley, James Whalen, P. H. Rice, Sir William McKenzie and Sir Donald Mann are large shareholders in this company.

The products of the company are rapidly growing in popularity because it is becoming universally known that they stand for absolute purity. Let the reader take note of this. There is nothing claimed for Stanley Water or the Stanley products except the super-healthy quality of a natural mineral water. Take it in the morning and it will energize you during the day with less fatigue than you now experience. Make Stanley Ginger Ale your luncheon and dinner drink and it will stimulate you over night so that you can rise each morning feeling full of vitality. Begin now to benefit by this health-water and this sparkling exhilarant which you can obtain at a proportionate cost to the ordinary carbonated waters of commerce.

The products of the Stanley Mineral Springs are well known all through Western Canada. The Company ships its products in carload lots as far west as Prince Rupert. The agencies handling Stanley Mineral Water, Ginger Ale and Club Soda dot all the provinces and wherever there is a wholesale house Stanley products can be found in stock. There is no doubt that Stanley Lager will become the most popular beverage of its class made in Canada because it will be a pure, wholesome product, made under the most perfect conditions of modern brewing and free from any possible deleterious effects. It will be in the strictest sense a health lager.

The Company's head offices are located in Winnipeg where a warehouse is also maintained. It is contemplated to establish branches in various eastern and western cities within a short time in order to keep fully pace with the increasing demand which has been created through the superiority of the products.

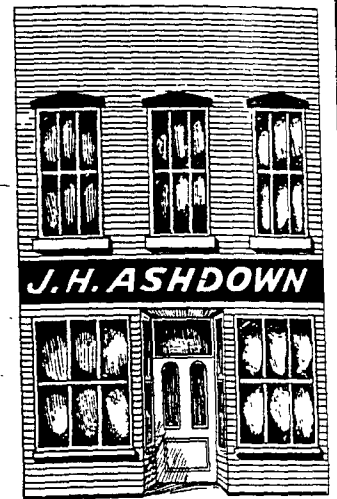
TIGHT RINDING

A Story in Pictures

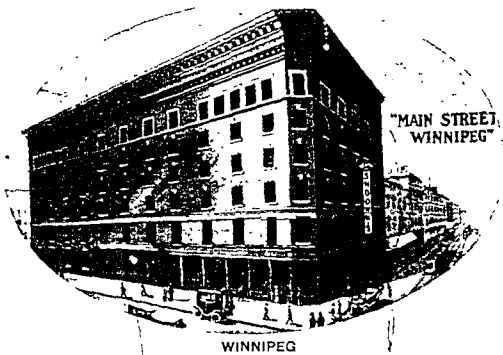


The illustrations on this page convey some idea of what the "Diamond A" trade mark stands for and what it really has behind it.

Nothing could build such a business unless the goods handled were right.



" 1869 "



WINNIPEG



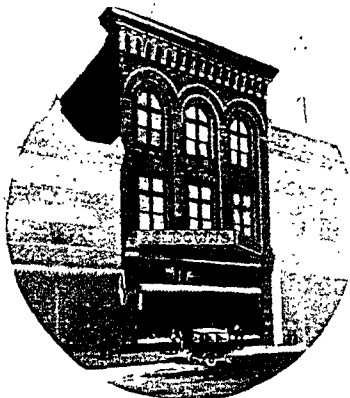
SASKATOON

" 1912 "

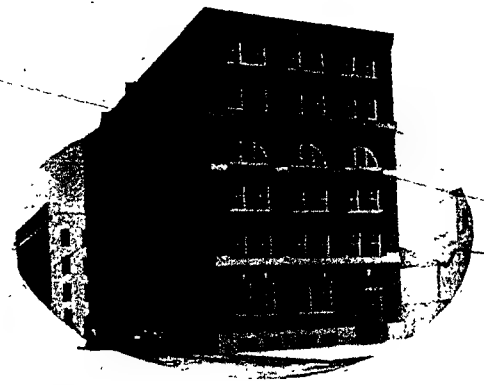


HEADQUARTERS, WINNIPEG

" 1912 "



EIGHTH AVENUE, CALGARY



ELEVENTH AVENUE, CALGARY

HISTORICAL REVIEW OF THE J. H. ASHDOWN HARDWARE CO., LIMITED



That "Great oaks from little acorns grow" was never more strikingly illustrated than by the remarkable expansion of the business of the J. H. Ashdown Hardware Co., Limited, which under the direction of a man of great business acumen, has developed until, from a small and comparatively inauspicious beginning, it now occupies the unique position of the largest and strongest Hardware House in Canada and the leading business house in the West.

In the present day when the name of "The J. H. Ashdown Hardware Company" is widely known throughout the Dominion and a household word in Western Canada, controlling an immense business and conducting it from massive buildings in Winnipeg, Calgary and Saskatoon, it is interesting to record the history of this large business, which has played an important part in the development of the West and has resulted from the courage, genius, great executive and financial abilities of the president, Mr. J. H. Ashdown.

Let us go back to the early days in the year 1868, when Winnipeg (then known as Fort Garry and the Red River Settlement), was a mere hamlet, miles from anywhere, when Portage Avenue and Main Street were no more than prairie trails, and the principal traffic over them the coming and going of trappers, half-breeds and Indians, bringing in the spoils of the hunt to trade with the Hudson's Bay Company.

Transportation in those days was by boat on the river, and by the famous Red River Cart. It was thus that there arrived at Old Fort Garry a young Englishman named J. H. Ashdown, 24 years of age, with nerve and courage to withstand the perils of a frontier country, and determination to carve a destiny for himself.

In the following year, on the 11th September, 1869, Mr. Ashdown completed the purchase of the stock of one George Moser, paying therefor the sum of £203.60 and with this stock started in business in a rented building as James H. Ashdown, Hardware Merchant and Tinsmith.

A year later, on the 4th November, 1870, the lot on which the present Main Street store stands was purchased from Maurice Lawman for Thirty Pounds sterling, and in 1871 Mr. Ashdown put up a wooden building 20 x 60, two stories high on the south side of the lot. This marked the first permanent location and from which small beginning it may be said the present institution sprang.

From documents in the possession of Mr. Ashdown it can be seen that his wholesale supplies were purchased from the firm of Bridert and Keifer, of St. Paul, shipped from thence on the first division of the St. Paul and Pacific Railroad Coy., to the town of St. Cloud, which was the nearest railroad point, and from there forwarded to Winnipeg in carts, operated by the well-known Sheriff Inkster.

As showing how business was then conducted, the following document bearing date June 1, 1870, is interesting:

Mr. Jas. H. Ashdown in acct. with C. Inkster.

June 1st, 1870.
By cash £50-0-0 (In a Bill of Exchange) \$271.00
\$5.42
By cash \$20.00 at 13 per cent. prem. 22.60
By cash \$14.00 currency 14.00
\$307.60

To cash to Bridert & Keifer.... \$271.00
To cash to J. Inkster 21.76
To cash to Frt. to St. Cloud.. 14 45

Amount due J. H. Ashdown \$0.39

Here it will be well to note that the total weight of goods imported to meet the demands of the business in the first year amounted to 2½ tons. Each oxcart, however, had only a carrying capacity of 900 lbs., so that 2½ tons, a small weight in these days of easy and rapid transportation, represented a large amount of business, when the population of Winnipeg was about 200, and the only means of transport was an ox-cart on a prairie trail. In 1910, 40 years later, the total weight of goods shipped into the business was 22,000 tons.

From 1871 to 1875 the business grew steadily until in the latter year additional premises were necessary. The wooden building was moved to the north side of the lot and a brick store, 25 x 70, three stories, was erected, three years later Mr. Ashdown disposed of his first building and filled in to the north line with brick, 30 x 70, making the completed store 55 x 70, three stories high, in 1878. The years 1880 and 1881 are historical in so far as Winnipeg is concerned, for they marked the arrival of the King of Transportation on Land, the Railway. In 1880 the C. P. Railway Co. had reached the eastern banks of the Red River, while in 1881 the first train ran into Winnipeg.

With quick transportation and an ever increasing population the business of the town grew by leaps and bounds. To meet this Mr. Ashdown (who has ever kept up to and ahead of the needs of the community), made the necessary changes in his store. In 1880 he added two stories 50 x 80, in the rear. In 1885 he filled in the balance of the lot. By 1889 the West was beginning to fill up and Calgary had become a small business centre. With the foresight which has been characteristic of him, Mr. Ashdown in that year bought out one Grant in Calgary and started the retail hardware business there. Two years after this the Calgary store was erected, 32 x 90, three stories high.

These towns had retail merchants who necessarily had to have goods for the needs of their localities. Hardware is one of the prime requirements in a new country. Hence came the opportunity of a wholesale hardware establishment. Mr. Ashdown was quick to per-

ceive and act upon this opportunity. He started this branch of his business in the Main Street store, but as its capacity for both retail and wholesale was soon exceeded, he bought the present site at Bannastyne and Rorie streets, and there erected the present warehouse, a brick and stone building originally four stories high, 80 x 135. It is noteworthy that this was the first wholesale hardware house west of the Great Lakes.

No limit can be placed to the growth of the J. H. Ashdown Company. From 1895 up to the present day, almost every year has shown an increase in its sales. The business has been systematized so as to give the public the most efficient service. The country is but in its infancy. The broad acres of the West will be filled up with settlers, and where is now virgin prairie will soon be under magnificent cultivation. The wheat crop, 40,000,000 bushels ten years ago, will be over 200,000,000 this year. Before long a billion bushels will reward the farmers for their work. And looking into the future the possibilities of this pioneer house cannot be measured.

Fire destroyed the Main Street store on the 11th October, 1904, but even this catastrophe could not stop the development—rather caused progress and achievement to enter still further into the history of the firm, and what was considered impossible by many was accomplished. The ruins were cleared away by October 27th, a new store, 55 x 70, two stories, erected and opened for business within 30 days from the laying of the first trowel of mortar, the newspapers of that day terming it the modern miracle. The following year the whole lot was filled in and the building completed as it stands today, the finest retail hardware store in Canada.

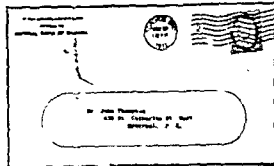
Two more stories were added to the wholesale warehouse in 1906. In 1909 a wholesale warehouse in Calgary was added to the list, 50 x 120, four stories, afterwards raised to the sixth story in 1910.

With the enlarging of their present Winnipeg wholesale house to a six story building, 210 x 135, with trackage accommodation for 18 cars, and the opening of a branch wholesale house at Saskatoon, this pioneer house will have the facilities to cope with their ever increasing business for some years, and when the great national development insures a greater market. The J. H. Ashdown Hardware Co. will, as in the past, go on expanding, ever ready and able to serve efficiently and well the millions who shall be captivated by our great natural resources and immense possibilities.

The well known "Diamond A" trade mark of the J. H. Ashdown Hardware Co., Limited, is synonymous with the best and means that it is backed up by a company whose reputation has been built by honest dealing and the goods bearing this "Diamond A" trade mark are recognized throughout the great west as the best the market affords.

This slight sketch would be incomplete if a word was not spoken of the tremendous help which broad-minded and liberal business men like Mr. Ashdown have been to the development of the West. It must be remembered that we are a poor people—a debtor nation. Without the help of such men business would long ago have been at a standstill, and the progress of the land hindered if not prevented. Many a prosperous merchant today owes his prosperity to the help and backing which Mr. Ashdown has given him, and this will continue as long as the West is in the development stage.

1. Letters
2. Circulars



3. Invoices
4. Statements

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¶ **FIRST**—Mistakes in mailing seldom if ever occur in addressing the letter itself. The danger lies in misdirecting the envelope. With B. E. Window Envelopes it is impossible to send a letter or invoice to the wrong customer.

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Toronto

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Branford

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CAPITAL PAID UP - 3,000,000.00
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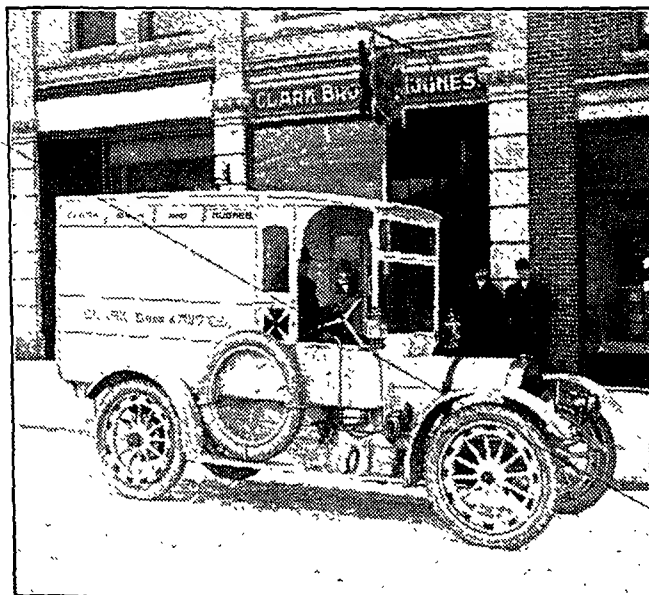
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STEELE BLOCK, 366 PORTAGE AVE. - - - WINNIPEG, MAN.

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GOWANS KENT WESTERN LIMITED

THERE'S A REASON. We have been identified with the Crockery business for years. We commenced in Winnipeg in a very modest way, today we occupy the finest Crockery Warehouse in Canada. The same thing that made us grow makes you think of us when you think of anything in China, Crockery or Glassware. That's the Reason.

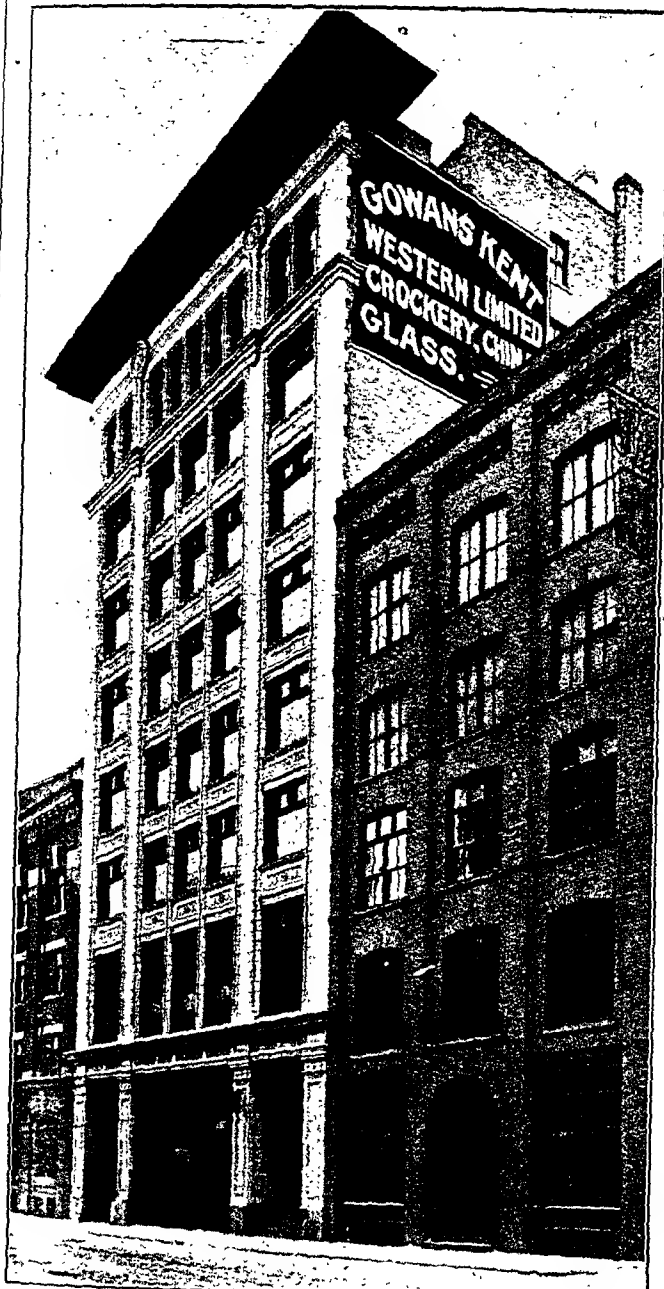
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168 MARKET STREET, WINNIPEG

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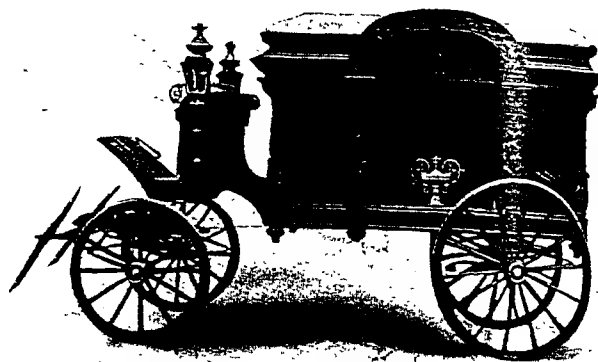
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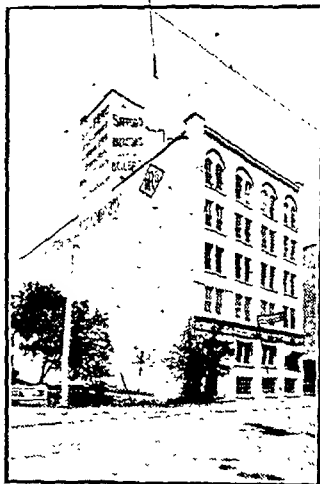
After Jan. 1, 1913, Ground Floor
 Confederation Life Building

WINNIPEG

Mr. J. A. Wolfe, one of the best known real estate men in Winnipeg, has been a noted leader in the business through the period of the city's largest and finest growth, and he has been an important factor in the general advancement. He continues the business as sole proprietor in the above name. He has done an important part in the way of attracting people for settlement in business and in homes here, and in also attracting capital for investment in Winnipeg houses and lots. In all such transactions his work has not been disappointing nor deceptive. He has made fortunes for many people by leading them into judicious investments. The same lines he is pursuing now, for the future of the city's growth, and with even more flattering prospects. He is handling properties of a class for which there will be a long continued demand. Mr. Wolfe established in the business here fifteen years ago. He has adhered strictly to investments in farm lands and city property, making some investments on his own account, buying and selling as a dealer, but for the most part in the capacity of agent, selling for owners and buying for investors, in this line handling properties on commission. He is equally well posted on firm and city locations, and he has the advantages of long experience and numerous important transactions. His office is located at 507 Main street, opposite the City Hall, where he has a convenient ground floor position and is assisted by four or five clerks and salesmen. But on January 1st, 1913, the office will be moved to the ground floor of the new Confederation Life Building. This move has been made necessary through the large increase in business and the fact that larger and more commodious quarters were needed. He does a general real estate business, giving attention to renting, to insurance and loans. He makes loans on his own account and negotiates real estate loans for capitalists. In real estate, for the most part, recently and at present, Mr. Wolfe is handling suburban properties. He is now selling lots in Mission Gardens subdivision, near the new Union Stockyards and North Winnipeg subdivision. More particularly, his present specialty is that of selling lots in Transcona, a sub-division six miles east of Winnipeg, where the G.T.P. shops are building and nearing completion, and where values are rapidly rising in view of the early building of a large suburban town.

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The Dominion Radiator Company, Limited



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This company are manufacturers only and do no installation but retain a staff of competent engineers, who are always at the service of intending purchasers for consultation and advice.

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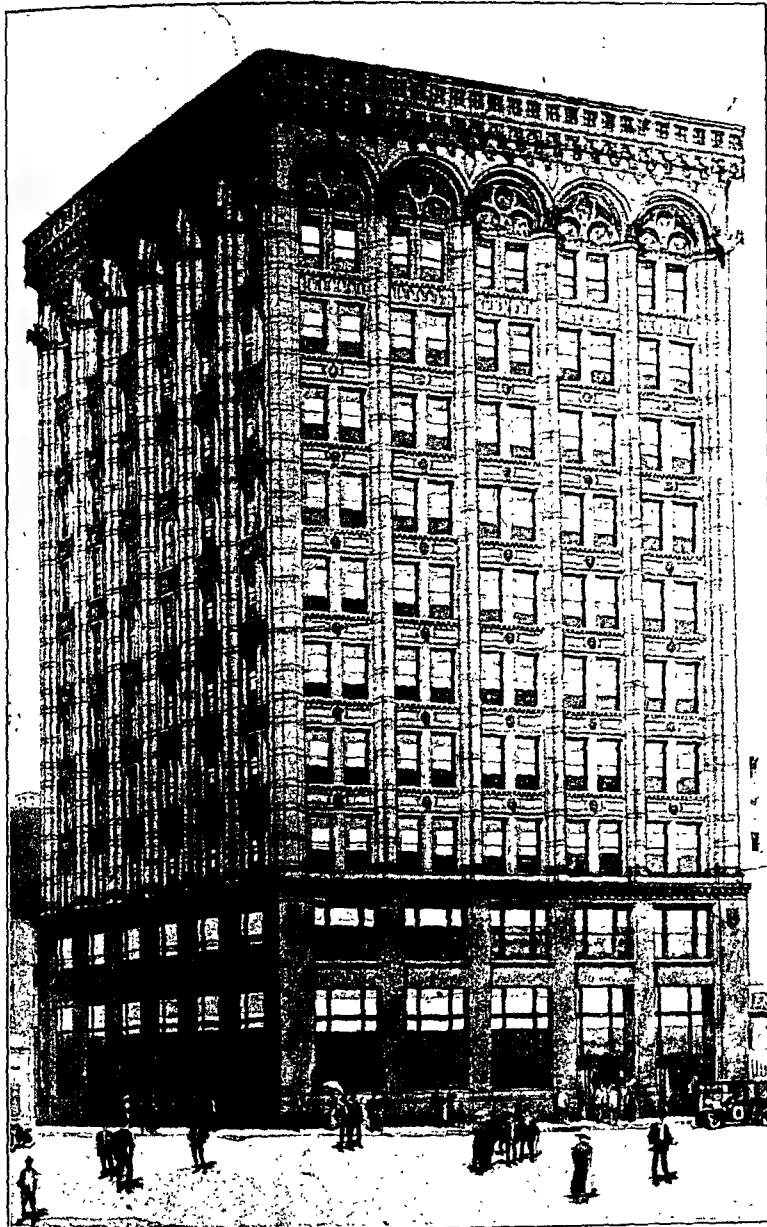
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¶ The picture shown here is that of the Winnipeg Electric Railway Company's new building now being erected at the corner of Notre Dame Avenue and Albert Street, by the Carter-Halls-Aldinger Company, Limited. It is to be 10 stories in height, built of steel, absolutely fireproof and will be outlined at night with electric lights. ¶ This Company also has in course of construction at the present time the Confederation Life Building on Main Street, the Sterling Bank Building on Portage Avenue, the Free Press Building on Carlton Street, besides some others, and has recently finished the McArthur Bldg. and the Trust and Loan Bldg.

Besides their large building operations in Winnipeg this firm is also engaged in a vast amount of building construction for the Canadian Pacific, Grand Trunk Pacific and Canadian Northern roads. They also specialize in bridges and subways, in public works of all kinds for the Dominion government, for provinces or municipalities and in steel and concrete construction. Having ample capital at its command, the best of equipment and every essential facility for big work of this description, it is not at all remarkable that the Carter-Halls-Aldinger Company, Limited, has become so well and so favorably known.

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Yours for advancement,

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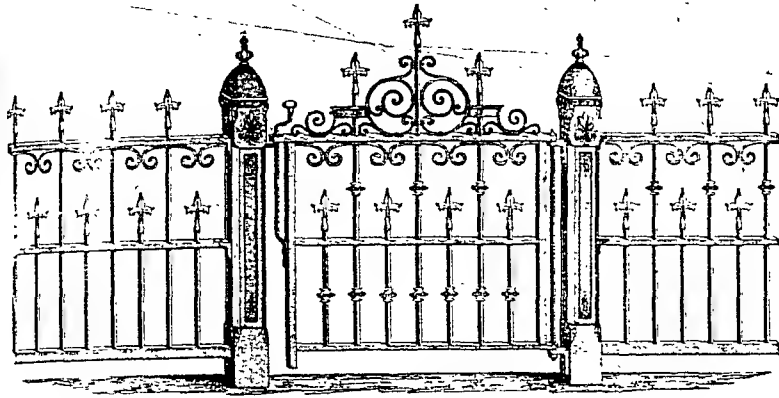
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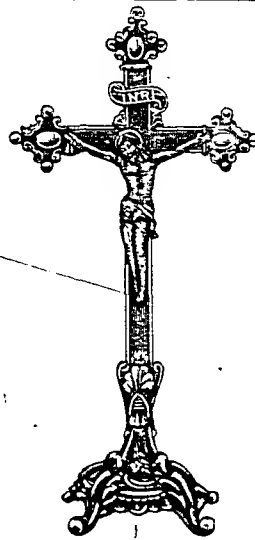
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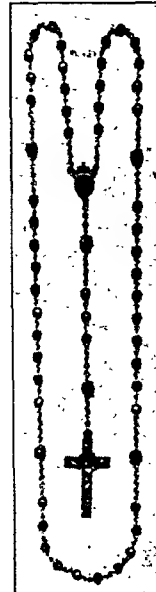
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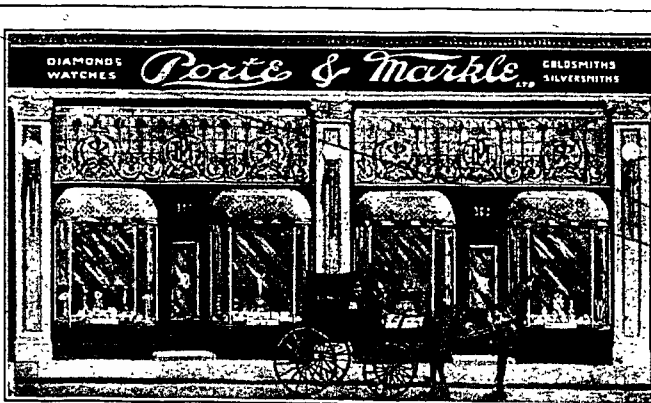
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*The Stock at \$110 per Share is a good Investment
Correspondence Invited*

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Canada



The House of Porte & Markle

LEADING JEWELERS

Diamond Merchants

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**Experts in Precious Stones and Platinum Mounting
Designers of Presentation Caskets and Silver Services**

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Porte & Markle, Limited

300 and 302 PORTAGE AVE., WINNIPEG, Man.



**Our Policy is to Assist Every
Customer to Make the
Wisest Purchase**

Our "FACTORY TO HOME" Selling Plan has become famous all over the country for the great saving on the Purchase of a High Grade Piano and is appreciated by those WHO KNOW piano values. See OUR PIANOS—get OUR PRICES and Terms before you make a final selection.

MASON & RISCH LIMITED

Factory Branch

272 Portage Avenue, Winnipeg

—Some Reasons Why You Should Ship to
JOHN BILLINGS & COMPANY

LICENSED AND BONDED GRAIN COMMISSION MERCHANTS

Grain Exchange Building

WINNIPEG

MAN.

WE handle shipments of Wheat, Oats, Barley and Flax on Commission.

WE make Liberal Advances against Bills of Lading.

WE re-inspect all cars consigned to us, thus insuring our customers obtaining highest gradings for their grain.

WE can always obtain highest prices as we handle large quantities of grain and are constantly in touch with market values.

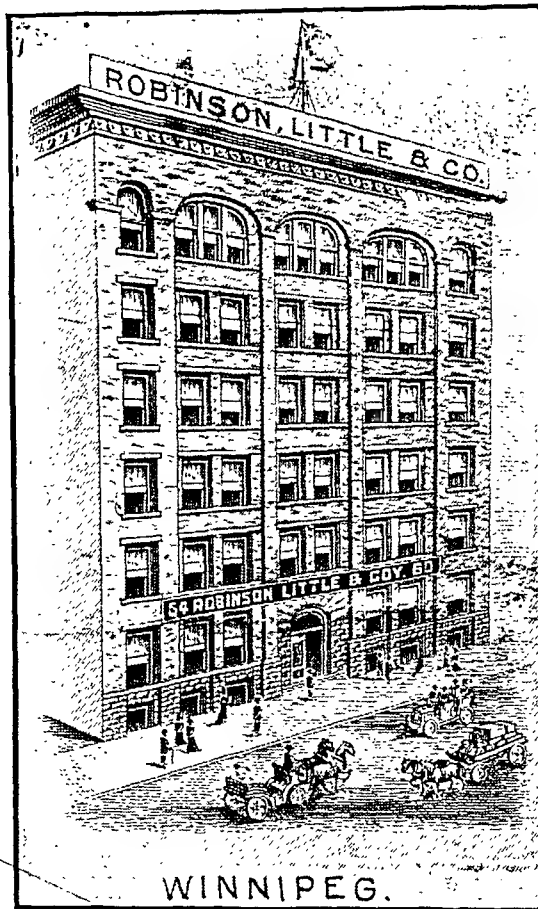
WE guarantee fair treatment and prompt returns.

We will be pleased to mail you our DAILY PRICE CARD on application and to give you any information you may require as to the shipping of your grain, if you will drop us a line, requesting us to do so.

Be Sure to Make Your Bills-of-Lading Read—

“ Notify JOHN BILLINGS & COMPANY ”
WINNIPEG

TIGHT BINDING



In the city of LONDON, ONT., over thirty-eight years ago, there was born into the mercantile life of CANADA, the wholesale dry-goods firm of ROBINSON, LITTLE & Co. At that time CANADA had not acquired the status of nationhood and commercial importance that she now enjoys, and as a result wholesaling was much more of a venture than it is in these more favored days.

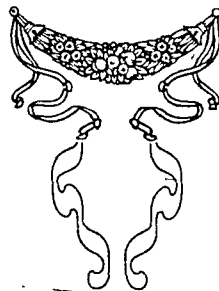
From a mercantile point of view, very little was then known of the WEST and for many years the new firm confined its efforts to the Province EAST of the Great Lakes, where it rapidly developed a large and ever-increasing business. It was not long, however, until the tremendous possibilities of the WEST attracted their attention, and with that aggressiveness and business acumen which has been a characteristic of the firm since its inception, they immediately made a bid for WESTERN business. The very successful way in which this has been accomplished is best shown by the splendid new WESTERN WAREHOUSE acquired five years ago, when it was found no longer possible to handle the huge volume of WESTERN business from the LONDON WAREHOUSE.

In the WINNIPEG WAREHOUSE a large and complete stock of dry-goods, Men's Furnishings, Ladies' Ready-to-Wear, House Furnishings, and Smallwares is carried in lines selected exclusively for WESTERN Business.

For the purpose of specializing in manufactured garments, factories have been added and all Ladies' Ready-to-Wear White-wear, and Overalls are sold direct from the factory to the merchant.

In its thirty-eight years of business life the firm has acquired a reputation for honesty, and integrity in its dealings; that is known from END to END of the DOMINION, and goods bearing the registered trade marks, TECUMSEH, BUFFALO, HELENA, ECLIPSE, and IRON HORSE are to be found in almost every WESTERN store.

National Trust Company, Ltd.



This strong reliable Company holding a leading place amongst the Financial Institutions of the Dominion of Canada, with branches throughout the Eastern and Western Provinces and agencies in the Mother land, is one to which the Canadian public can well point with justifiable pride. Incorporated in Toronto in the year 1898 with a Capital of \$1,000,000.00, it has now increased this to a paid up Capital of \$1,500,000.00 and a Reserve Fund at the close of 1911 of \$1,300,000.00, and having assets under its administration amounting to \$28,244,611.47.

Shortly after the incorporation of the Company, with Head Offices in Toronto, a branch was opened in Montreal to be followed by the invasion of the West when a further branch in 1899 was opened in Winnipeg. Far from being content with this expansion the Company proceeded still further West and in 1902 the Edmonton, in 1905 the Saskatoon, and in 1911 the Regina branches were opened for the operation of a Trust business in all its ramifications.

The Company transacts a varied business, including those of an Administrator or Executor of an Estate, Liquidator, Assignee, Guardian, Trustee, Registrar of Stock Certificates, Receiver. In addition the Company receives on deposit, funds for investment and operates a Saving Department, interest being allowed on the daily balances of all bona fide Savings accounts.

The Loaning Department of the Company is also another and important branch of its business and is conducted with all the care and efficiency requisite to the success of a sound and conservative loaning business.

To these may be added the collection of rentals, Agreements of sale and Mortgages, the sale of Real Estate and the inspection and valuation of properties, etc.

This brief notice would not be complete without a reference to the Safety Deposit Vaults of the Company. These are situated in the Basement of the Company's building, and offer to those who utilize them the immunity from fire or theft which is so carefully looked for by the owners of valuable documents, jewellery, silverware, etc. They are operated on a system of time locks, are impervious to the assault of fire and burglar and well repay a visit of inspection.

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INDUSTRIAL AND CONSULTING ENGINEERS, Etc.

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289 Garry Street

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Home of The Northern Shirt Company, Ltd. WINNIPEG, MAN.

Manufacturers of "NORTHERN BRAND" Outing, Working
Shirts and Overalls

STARTING seven years ago with a small plant of ten machines and some fifteen employees, this firm through carefully catering to the Western trade in their particular lines of manufacture and putting on the market a superior make of garments, have been successful in building up an extensive business, and now own one of the best equipped factories in Canada. This factory was built with every convenience for the handling and manufacturing of a very large volume of business, but in doing this the Company have not forgotten their large number of employees, which now number over the one hundred and fifty mark, and have made their work rooms sanitary and with every convenience for the health and betterment for those whom they employ.



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FURNITURE, CARPETS, LINOLEUM



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Can be placed in your home on

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We invite you to call and satisfy yourself. Give us a trial order and be convinced. You may need a Bed Davenport to save room. We have these room savers in all styles.

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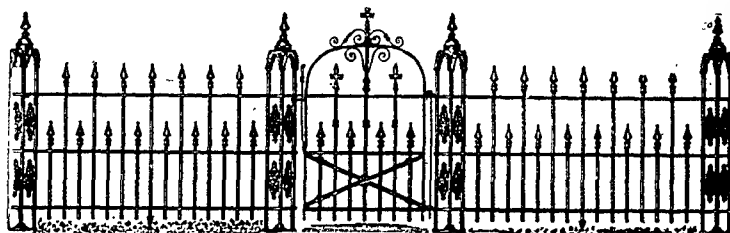
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NO time like the present to have one of the handsome ornamental wrought iron fences erected. Not only do they protect your lawn; but beautify and add to the value of any property. Fences of our make have long proved themselves to be superior in every detail. There are many handsome and attractive designs to choose from each unequalled for beauty and durability. We also carry a large and complete line of Lawn Furniture, Vases, Iron and wire Lawn Settees with a guarantee to furnish better goods for less money than any other concern in the city. The time to improve your frontage is now, with a handsome Anchor fence:- :- :-

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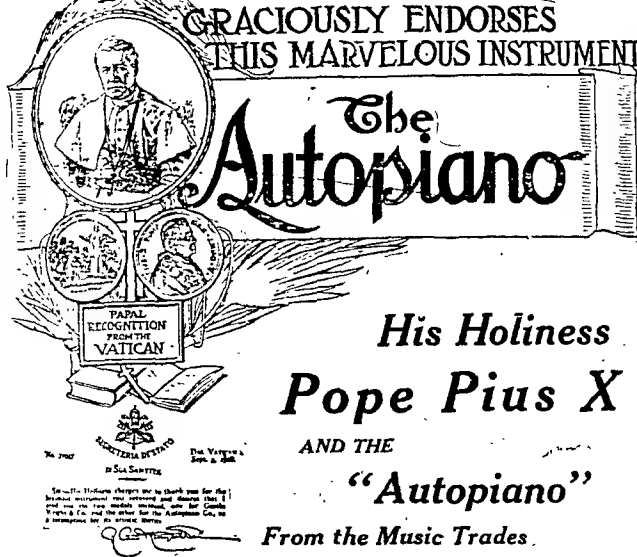
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WINNIPEG

MANITOBA

POPE PIUS X

GRACIOUSLY ENDORSES
THIS MARVELOUS INSTRUMENT

From the Music Trades.

Probably the most interesting experience that Mr. Wright, the Autopiano representative in Paris, has had in Europe was when he played the Autopiano before Pope Pius. An Autopiano is now in the apartments of His Holiness. The instrument was shipped to Rome and Mr. Wright first demonstrated it to Mons. Bisleti, Chamberlain of the Vatican. The audience and demonstration were arranged for with the Pope to take place on the following day. Two long poles were strapped to the bottom of the instrument and nine men carried it to the Pope's apartment. Mr. Wright had taken along with him a fine selection of music rolls, numbers by Chopin and other classical composers, music from Italian Operas, of which His Holiness is very fond. Mr. Wright played for an hour and a half. During the audition the Pope kept time with music by tapping Mr. Wright on the shoulder. His Holiness, after the demonstration, sat down at the piano and played it manually. He is a good musician.

His Holiness Pope Pius later presented the AUTOPIANO COMPANY with a handsome gold medal as a recognition of the Artistic Merit of The AUTOPIANO. The following letter accompanied the medal:

SEGRETERIA DI STATO, DI SUA SANTITA,
No. 31947. DAL VATICANO.

Sir:—His Holiness charges me to thank you for the beautiful instrument just received, and desires that I send you the two medals enclosed, one for Gustin Wright & Co., and the other for the Autopiano Co., as a recompense for its artistic merits.
CARD. MERRY DEL VAL.

We have the exclusive representation in Western Canada for the world-renowned AUTOPIANO.

You are cordially invited to call, hear and play it without any obligation whatsoever.

Also Sole Agents for Gourlay Angelus Player Pianos.
THREE YEARS' TERMS IF NECESSARY.

WINNIPEG PIANO CO. 295 Portage Avenue
WINNIPEG
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MANITOBA HALL—NEXT FAIRWEATHER'S.

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AT LOWEST CURRENT RATES ON FARM
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WHAT TO DO WITH MONEY??? is the name of our latest booklet. It tells about our 5% Debentures. If you have \$100 or any multiple thereof, you can get interest at 5% per annum, payable every 6 months, by buying debentures. You can get your money back plus accrued interest by giving 90 day's notice should an emergency arise. If you have \$1.00 or more, you can get interest at 4% per annum, paid or credited every 3 months, by depositing the money subject to withdrawal by cheque. It is profitable to do business with us.



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PERMANENT LOAN COMPANY

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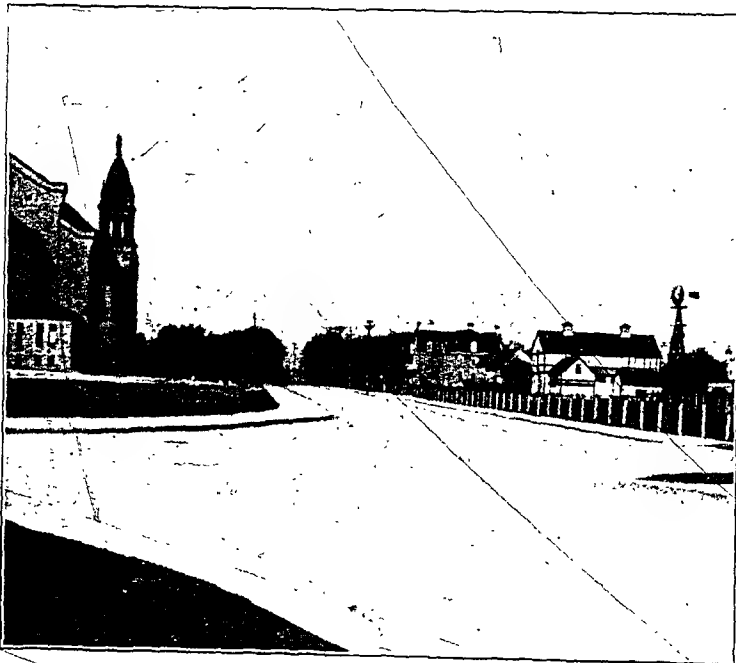
See Our Gasoline Tractors and Thresher Outfits

INTERNATIONAL HARVESTER CO. OF AMERICA

WINNIPEG

MANITOBA

—The Real Progress of nearly every city in Western Canada has dated from the time it adopted the BITULITHIC PAVEMENT—



IN ST. BONIFACE, in Regina, in Edmonton and in Calgary, some visitors wonder why the principal streets are in such good condition at all times. When they enquire, the answer is ever the same—"BITULITHIC."

They will soon hear that reply in ST. VITAL, in FORT GARRY, in ASSINIBOIA, in SASKATOON and in LETHBRIDGE, because BITULITHIC is being laid there now.



This picture shows the Bitulithic Pavement on two of the streets in St. Boniface. You can readily recognize the locality for the reason that a portion of the Cathedral is also shown.

This pavement was laid in 1909, and IT HAS NEVER BEEN REPAIRED. It is in first-class condition to-day, and is likely to be just as good after another five years have passed and gone.



In speaking of roadways, BITULITHIC is only another word for PERFECT. It has been tried thoroughly in this country, and has made good in every particular.

The Best is good enough for the cities, towns and rural municipalities of Western Canada, and the best is BITULITHIC.

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WAREHOUSE: LOGAN AVENUE.

WOOL PULLERS

OFFICE: 124 KING STREET, WINNIPEG

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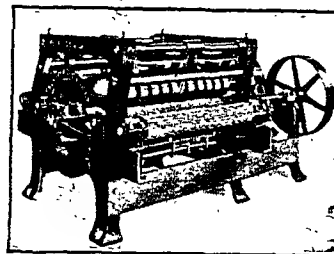
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It is pleasing to see the Giant Traction Plow turning over the prairie at the rate of thirty acres per day, converting the unproductive soil into waving wheat fields.

It is more pleasing to know that each individual bottom on the Cockshutt Gang follows the inequalities of the surface plowing an even depth and turning a uniform furrow. In breaking the sod, sod is turned over flat so the grass will rot fertilizing the soil instead of curing into hay to hinder later operations. In stubble the soil is turned completely over and thoroughly pulverized making a firm seed bed of uniform depth—the best conditions for an even stand of straw with a large head.

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Special booklets issued on Engine Gang Plows, Drills, Disc Harrows, Binders, Mowers, Rakes, Potato Machinery, Manure Spreaders, Hay Presses etc; write today for the one you are interested in.

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EVERY POUND OF ANCHOR BRAND FLOUR

Is Guaranteed to be Strictly
High Grade

Twenty-five years ago today we resolved that no matter what we would do, we would try to be a King in it; we would have nothing to do with the inferior; we would deal with the best; we would choose the best; we would live up to the best; and try to manufacture the best flour possible from the best Canadian Western Hard Wheats.

Our sentiments are still adhering to our present methods of serving the Canadian people, and we believe we have delivered the right quality of flour consistent with what raw materials we have been able to obtain for CASH in the open market.... such as have afforded us the very essential means of success in our undertaking.

ANCHOR BRAND FLOURS are today recognized as the STANDARD of excellence EVERYWHERE, and every pound marketed has always and still consists of the very "cream of the West" in all ways.

Leitch Bros.' Flour Mills

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Oak Lake

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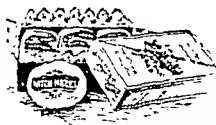
Canada

Royal Crown Soap is the Highest Development in the Art of Soap Making

USE IT FOR ALL CLEANSING PURPOSES

We Make Many Other Varieties of Soap

We Illustrate a Few of Them



WITCH HAZEL—The only Witch Hazel Toilet Soap made in Canada. Protected by Registration and Patents. The most extensively Toilet Soap manufactured. Pure, Emollient, Medicated. Richly perfumed. Makes an ideal bath soap for the baby. Used by all the leading hotels and every railway in Western Canada.

WITCH HAZEL SHAVING STICK—The Shaving Soap that does not dry on the face; antiseptic and healing. Put up in fancy silver container. Once used always used. The cake is the same stock, put up in round cakes.



ROYAL CROWN NAPHTHA—One of our Specials. Try a cake on the wash at night, and note the change on the morning bright.

ROYAL CROWN SODALINE AMMONIA—Just different from all others. "Better" Fine for a bath.

ROYAL CROWN CLEANSER makes the pots and pans bright.

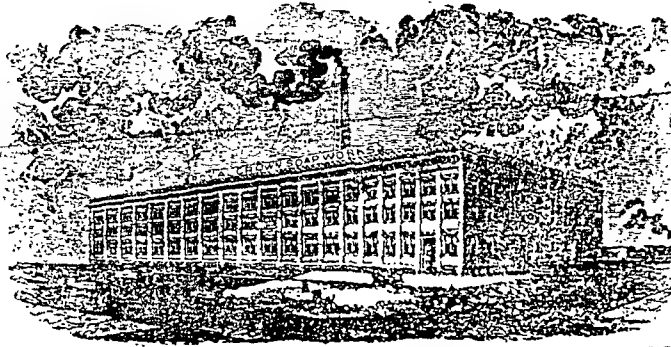
ROYAL CROWN "SOFTO" makes hard water like soft.



ROYAL CROWN SOAP—The Laundry Soap that saves Rubs in the Tub. Works for you in hard water, also in soft. Makes linen white, soft and sweet.

ROYAL CROWN WASHING POWDER saves time, soap and labor. Makes China shine.

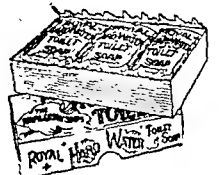
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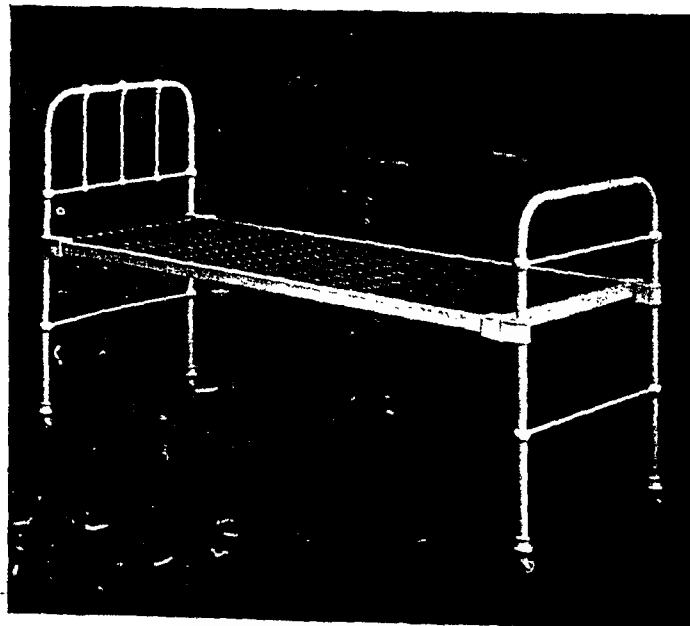
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No. 200—Head 42" Foot 36" Fillers 5-16 and 3-4. Pillars 1 1/2-16. Spring Arched. Height from floor 25" V.S.O. Fabric, Weight 75 lbs. Sizes 2'-6" & 3ft.



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ARE you interested in the development of Winnipeg and the West? Are you concerned about earning large dividends on that \$100, or \$1,000 or \$5,000 or more of yours?

The United Investors, Limited offers an unusual opportunity for the investment of your capital, large or small, where it will share in the making of large profits. This company was formed under the laws of the province of Manitoba. The authorized capital stock is \$250,000, divided into shares of \$100 each.

With its combination of capital, the company offers you the privilege of enriching yourself on not only one real estate deal, but on a dozen or a score at the same time.

This system—co-operation—is followed by the large industries throughout Canada and the United States of America. The United Investors, Limited, is but an up-to-date concern dealing in real estate.

WINNIPEG the gateway of the West, provides special opportunities for secure and profitable investment. Being situated at the "Beginning of the Ways" for the entire West, this city is bound to be the chief centre.

Development in trade and growth of population are the chief agents in the enhancing of land values. These two factors are steadily forcing up prices and increasing the demand for real estate in Winnipeg and its suburbs.

THE growth of Western Canada assures the expansion of Winnipeg. Scarcely a beginning has been made as yet in the development of this vast country of fortunes. Less than 10 per cent. of the available

land in Western Canada was under crop in 1911—and note the population of Winnipeg and the real estate values on 10 per cent. of crop. What are the possibilities when 50 per cent. is under crop?

THE organizers of the United Investors have planned to take advantage of the great demand for land in and about Winnipeg during the coming years. The officers and directors of the company are men of wide experience and have been in close touch with investments and conditions in real estate for years. Stockholders are assured of having their investments carefully looked after and made as productive as possible.

CLOSE examination of the reasons for organization of this company will convince you that the advantage to be derived from its operations cannot be estimated—so great are the possibilities.

The plan of subscription is \$20.00 on request for reservation of shares and the balance in four consecutive payments half-yearly of \$20.00 per share. The first of such payments to be payable six months from date of allotment. Or shares may be paid for in full.

NO commissions have been paid for securing stock subscriptions. The only expense incurred in the organization or for the conducting of the business of the company has been for securing the company's charter, and printing, postage, stationery, and such necessary items, and solicitors' fees for examining titles.

No bonus stock has been nor shall be issued. No salaries are paid to the officers or directors.

FOR SHARES APPLY TO:

THE OAKES LAND COMPANY

1011 McArthur Building ; Winnipeg, Manitoba

References: Dun's, Bradstreet's and Eastern Townships Bank

OAKES LAND CO.

Gentlemen,—

Please send Prospectus and other Literature re-"United Investors Limited."

Cut from the Catholic Centennial Souvenir.

NAME

ADDRESS

RIGHT BINDING

J. H. TREMBLAY,
President
Private Phone : Sherbrooke 2328

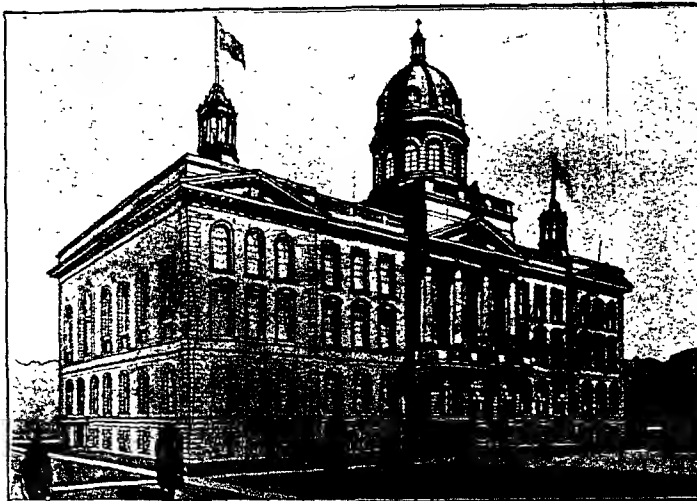
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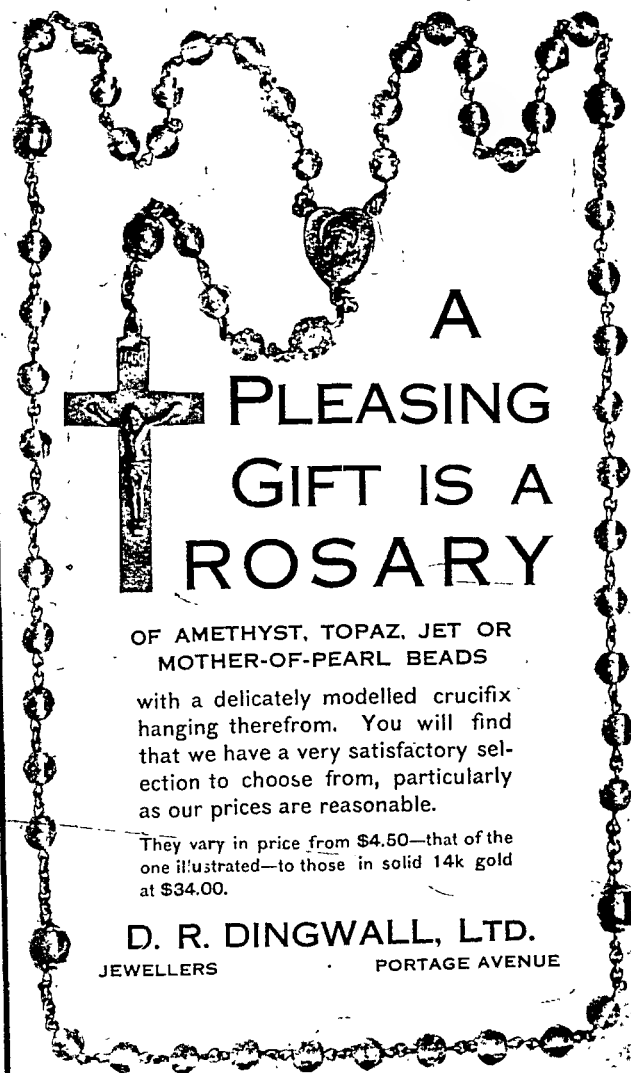
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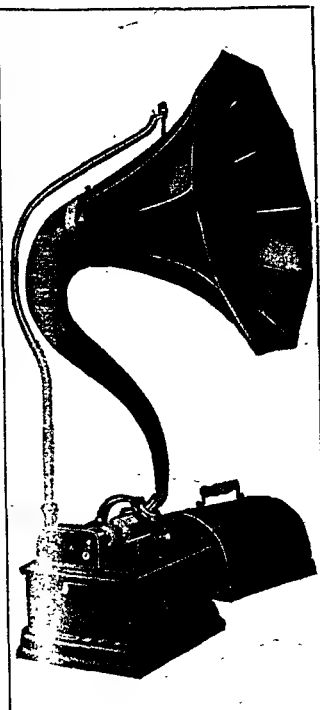
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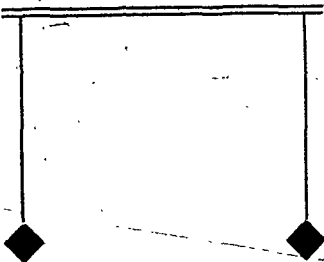
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that it now comprises five stores, including the City Hall store, 526 Main street, the Portage avenue store, 336 Portage avenue, and No. 5 store, corner Portage avenue and Sherbrooke street. This company has entirely a retail business. Various lines have been added, such as are found in the most modern drug stores of the larger cities in the United States, including

CIGARS, CANDIES, SODA FOUNTAINS, STATIONERY, CUT FLOWERS, OPTICAL ROOM
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The company has one main warehouse from which each of their five stores are supplied. The policy of this concern has been a popular one, namely, that of "cut prices," and in return the public have rallied round it and given it a constantly increasing support. Each department which requires any special attention has a competent person in charge; for instance, an experienced florist is in charge of the Floral Department, qualified pharmacists are in charge of the various dispensaries, men who do nothing but dispense prescriptions. The firm also have a large laboratory where some one hundred and twenty-five of their own preparations, along with various pharmaceuticals and elixirs are manufactured. The entire staff amounts to something over one hundred employees. Of particular interest is the Photo Finishing and Kodak Department which is located in the basement of the City Hall store. Here will be found every equipment for turning out

films and plates, with a capacity of about four hundred films a day. A staff of expert workmen are in charge of this department. At the candy counters will be found the well-known confections made by Johnson, of Milwaukee, Huyler, of New York, and Liggett, of Boston. The Gordon Mitchell Drug Co. have the exclusive agency for these candies and they are tastily displayed in each of their stores. The candy business is no small part of this rapidly growing business. Perhaps Gordon Mitchell's cigar counters have brought this firm more prominently before the public than any other department. A few years ago cigars in a drug store were quite unknown in Winnipeg, but this firm's usual policy of popular prices, combined with the care and attention that has been given to the cigar departments have made the Gordon Mitchell cigar counters a household word in Western Canada. Another distinct innovation introduced by this concern is the

TEA ROOM

in connection with their store, 336 Portage avenue. This room is tastily fitted up by the well-known American decorators, Messrs. Wm. A. French and Co. of Minneapolis, with a view to making it as home-like as possible. So popular has it become that its capacity is now being doubled. In connection with this Tea Room there are kitchens in which the home-made dainties that are served here are made. Not the least important feature of these five large drug stores are the soda fountains, which are found in each. These elaborate outfits are made by the Liquid Carbonic Co., of Chicago and are equipped with every modern device for serving this most necessary beverage. Expert soda dispensers are in charge of each, and light lunches are also served at these fountains. The Gordon Mitchell Drug Company are also known as being agents for the famous Rexall Remedies, of which there is one for each and every human ailment. These well-known remedies are sold on the guarantee, if they do not give satisfaction, bring back the empty bottles to the Gordon Mitchell Drug Co. and the money will be refunded. Eighteen qualified pharmacists are employed in the Gordon Mitchell Drug Co.'s stores. This should insure customers getting the careful service that is necessary with the handling of drugs. This company have always enjoyed the confidence of the physicians of Winnipeg and have a reputation for being up-to-date and keeping all the latest pharmaceuticals and drugs made by the best pharmaceutical houses of the world. "You can get it at Gordon Mitchell's" is well-known to the medical fraternity of West-

ern Canada. During the years that these stores have been established they have put up over six hundred and seventy-three thousand prescriptions. All drugs are bought direct from the manufacturers in almost every instance, which insures their being fresh and potent and having the qualities which should be expected of them. With the large turnover and immense volume of business goods do not lie around their warehouse shelves, but are always fresh and active. A cash policy was adopted by this firm some few years ago and buying and selling for cash enables them to sell at prices which are as low, and in many instances lower than standard drug store goods are sold in any city of America. Their purchasing power, with brokers in London and Paris, enables them to buy goods in wholesale quantities. The growth of the city of Winnipeg has made it necessary to give an efficient delivery service to those living in the outlying districts. Gordon Mitchell have kept abreast in this as in other respects and are equipped with a motor truck and motor cycles in a way that enables them to give prompt delivery to all residents in the suburbs of Winnipeg. The Gordon Mitchell Drug Co. has its general offices located at 676 Main street, and most of the success that has attended its enterprises is due to the methods on which it has been run, for which its president Mr. J. C. Gordon, is responsible. Mr. Gordon has been connected with the drug business in Canada, in both Montreal and Winnipeg, for some forty years and is in direct touch with every branch of the business.

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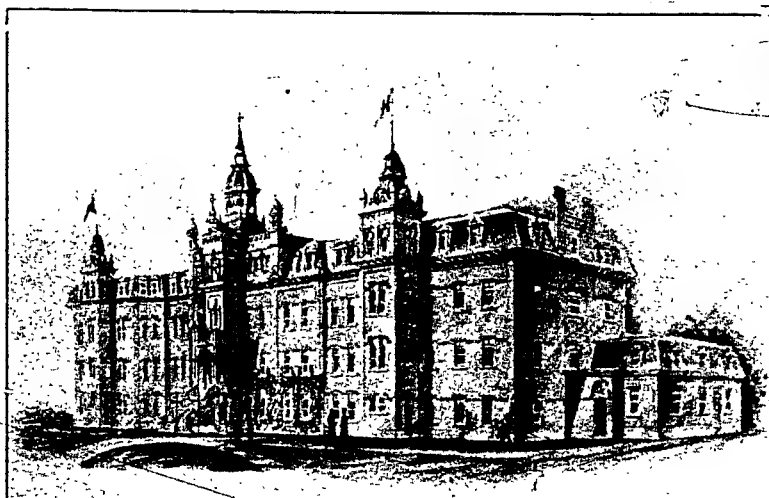
This institution commends itself particularly to the reverend members of the clergy, and to all who are sincerely interested in the maintenance and advancement of religion in the Canadian West. It has proved to be a powerful factor in the local struggle for the triumph of Catholic ideas. Its aim is to form, in view of the needs of the day, men of sound culture, virtuous habits and deep religious convictions, whose influence must eventually make itself felt in the clergy, in liberal professions and in civil and political circles, as well as in industry, commerce, and the other non-professional walks of life.

The college, which is situated across the Red River from Winnipeg, enjoys all the advantages of city communications, without the corresponding disadvantages. Ample playgrounds, shaded with oaks and poplars and equipped with thorough athletic and gymnastic appliances, together with recreation halls for indoor games and two large skating rinks for winter sports, all combine to provide for the physical well-being of the students. The college buildings are spacious and modern in every respect, being well lighted, well heated and well ventilated throughout.

It is both a boarding and a day school. Students whose parents reside in St. Boniface or Winnipeg, may study either at home or in college. They may even sleep at college, and thus secure the means of more constant application to their studies. But those whose parents do not reside in St. Boniface or Winnipeg are admitted only as boarders, and spend all their time at the college.

St. Boniface College is an integral factor in the University of Manitoba by the same right and on the same footing as the other denominational colleges, and has its representatives on the Council and Board of Studies of the University. So far as religious training and teaching is concerned, however, the University exercises no control over the college, which has the entire management of its internal affairs, studies, worship and religious teaching. The past success of St. Boniface students in their yearly University competitions with students from other colleges, as well as the many well equipped graduates who have gone forth from this college, are sufficient proof that its organization affords solid secular training in a thoroughly Catholic atmosphere.

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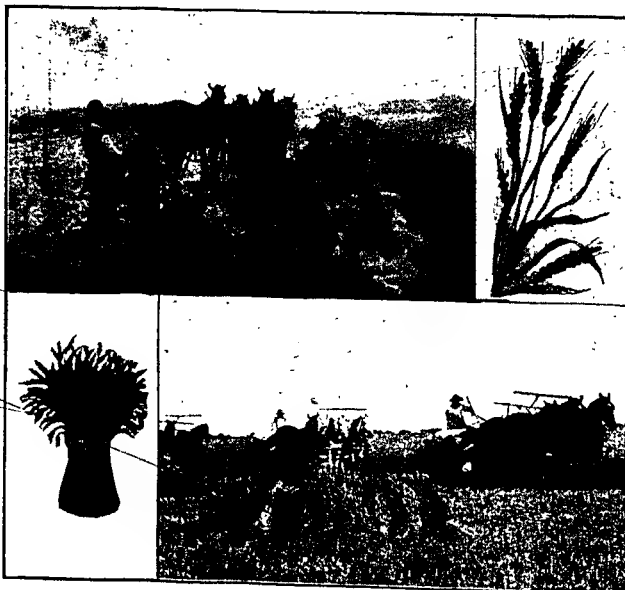
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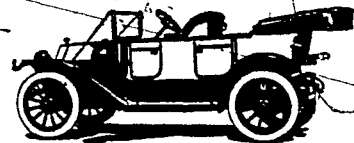
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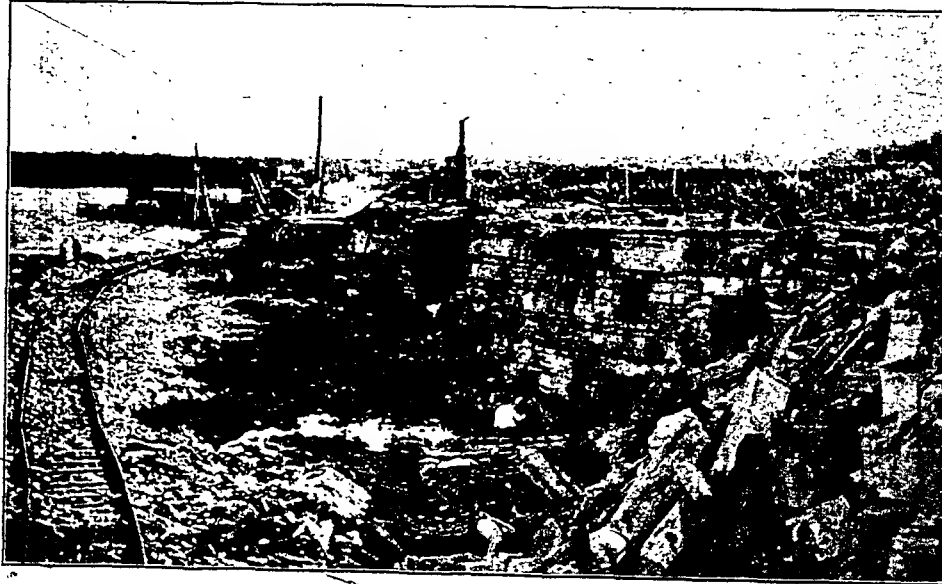
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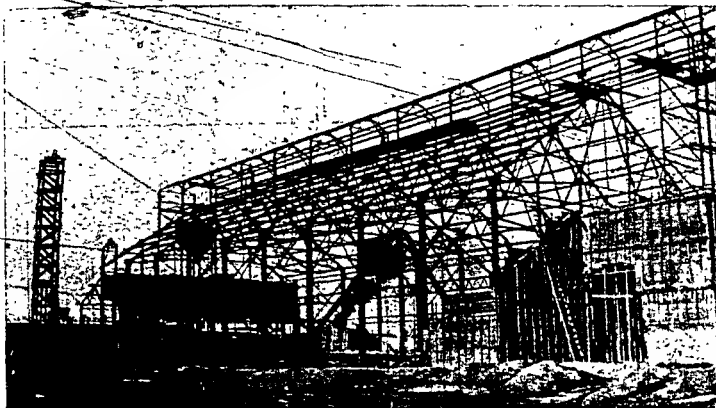
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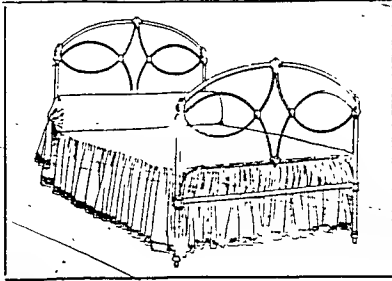
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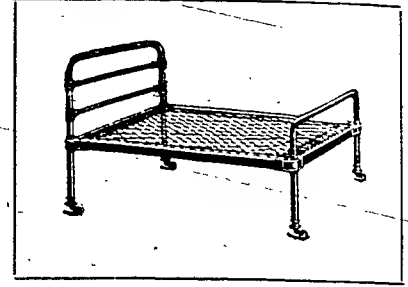
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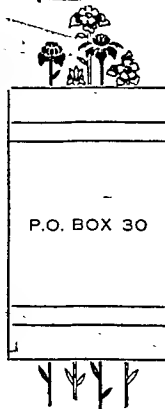
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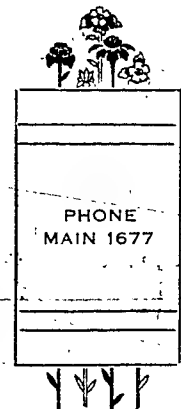
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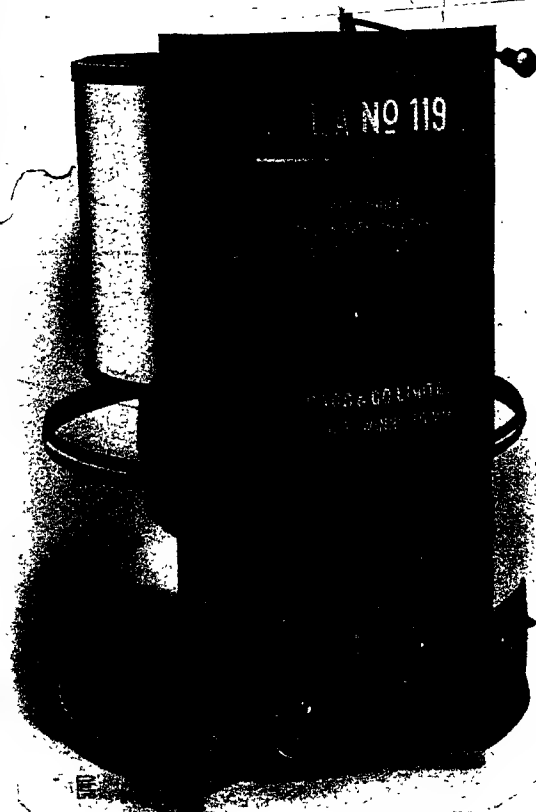
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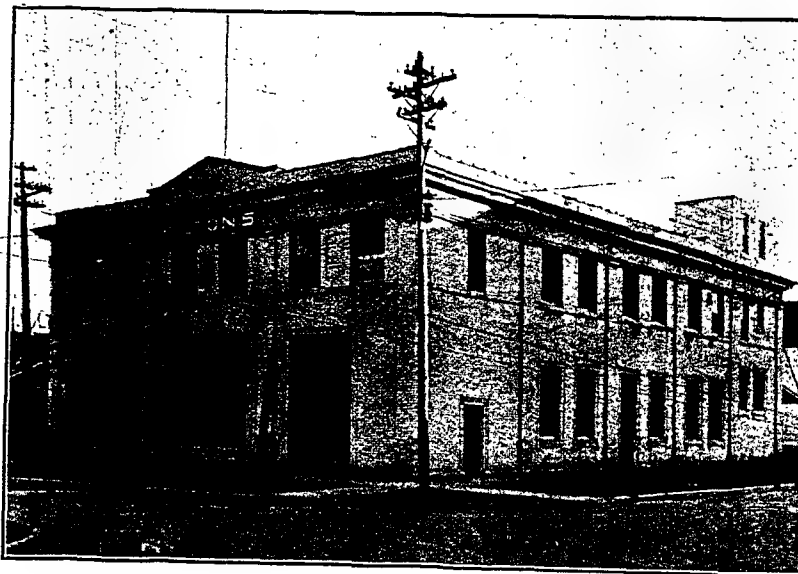
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LITERATURE SENT ON APPLICATION

J. D. Suffield

R. E. Campbell

Edward Pain

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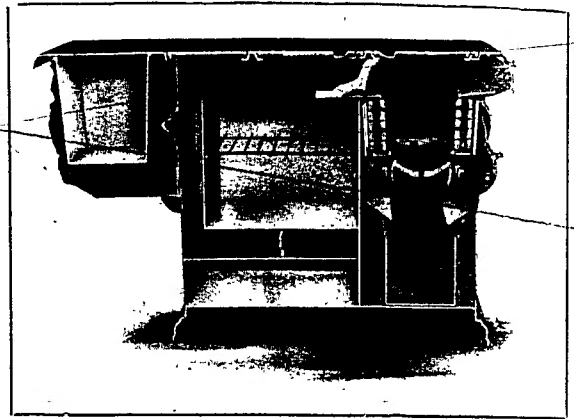
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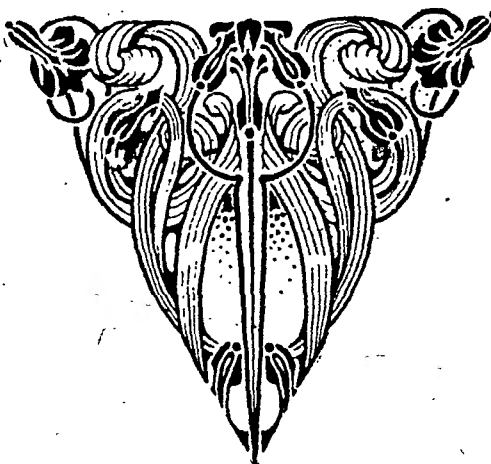
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